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The Mystical Body of Christ Series
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The Words of Truth

BY

REV. LEON A. MCNEILL, M. A.

Diocesan Director of Education
Wichita, Kansas

and

MADELEINE AARON, A. B.

Wichita, Kansas

With a Foreword by

HIS EXCELLENCY

MOST REV. EDWIN V. O'HARA, D. D.

Bishop of Kansas City and
Chairman of the Episcopal Committee of the
Confraternity of Christian Doctrine

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AN ENRICHED COURSE OF INSTRUCTION ON THE ARTICLES
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DEDICATED TO CHILDREN
BELOVED OF THE MASTER
WITH A PRAYER THAT THEY MAY BE GIVEN
THE OPPORTUNITY TO HEAR
THE WORDS OF TRUTH
AS PREACHED BY THE SAVIOUR
THE STRENGTH TO PURSUE
THE WAY OF LIFE
OF WHICH
CHRIST IS THE MODEL
AND
THE HAPPINESS TO RECEIVE
THE MEANS OF GRACE
BY WHICH
OUR DIVINE LORD NOURISHES
THE SOULS OF THE MEMBERS OF
HIS MYSTICAL BODY

FOREWORD

It is a great satisfaction to welcome this volume from the pen of Rev. Leon A. McNeill and M. Aaron which completes their catechetical trilogy. The earlier volumes — *THE MEANS OF GRACE* and *THE WAY OF LIFE* — have won a high place in the esteem of those who have used them whether in the classroom or in religious discussion clubs. I am sure that *THE WORDS OF TRUTH* will be found a worthy companion to the previous books.

Father McNeill and Miss Aaron have rendered yeoman service to the cause of religious instruction by producing these easily understood treatises. *THE WORDS OF TRUTH* will be one of the earliest publications to give an explanation of the revised text of the Baltimore Catechism. This will enhance its value for a multitude of teachers of religion.

✠ EDWIN V. O'HARA, D. D.,
Bishop of Kansas City.

INTRODUCTION

THE WORDS OF TRUTH, containing thirty-two catechetical instructions on the articles of the Apostles' Creed, is a companion volume to THE WAY OF LIFE and THE MEANS OF GRACE, which have already been published in the Mystical Body of Christ series of religion textbooks. These three textbooks are based on the Baltimore Catechism, and represent a sincere effort to enrich fundamental doctrinal, moral, and liturgical instruction with an abundance of material drawn from Sacred Scripture, the ritual of Mother Church, and the lives of the saints.

All *Answers* which occur in Part I of the revised edition of the Baltimore Catechism No. 2 have been reproduced in the text of THE WORDS OF TRUTH. They are printed in italics and correspond exactly in form and sequence to the pattern provided by the catechism. At the close of each chapter will be found a list of the *Catechism Questions* to which the answers have appeared in that particular lesson.

Given also at the end of each lesson are *Notebook Exercises*, designed to stimulate thought on the part of the pupils and to furnish direction in the development of project books; *Things To Do*, planned to aid the children in translating doctrinal knowledge into moral and religious practices of daily life; and *Test Exercises*, which furnish a review of the lesson, with renewed emphasis upon its more important points.

THE WORDS OF TRUTH is addressed particularly to the religiously underprivileged children who are in attendance at public schools. Their specific needs and interests as well as the conditions under which they usually receive instruction have been kept in mind constantly in the preparation of the lessons. As a textbook, THE WORDS OF TRUTH may be used to best advantage with pupils of grades five to nine. As a reference book, it should be of service to parent-educators, missionary catechists,

and parochial-school teachers on any level of the elementary or the secondary school.

We make grateful acknowledgment of the encouragement which we have received from His Excellency, Most Rev. Christian H. Winkelmann, S. T. D., Bishop of Wichita; of the kindness of His Excellency, Most Rev. Edwin V. O'Hara, D. D., Chairman of the Episcopal Committee of the Confraternity of Christian Doctrine, who wrote the Foreword; of the significant service rendered by Rev. Francis J. Connell, C. Ss. R., Catholic University of America, Washington, D. C., and Rev. Richard J. Dei, Censor Librorum of the Diocese of Wichita, who read the manuscript and offered many helpful suggestions; of the interest and substantial support of Rev. John Forest, O. F. M., Director of the St. Anthony's Guild, Paterson, New Jersey; and of the generous coöperation of Miss Miriam Marks, Secretary of the National Center of the Confraternity of Christian Doctrine, Washington, D. C., Sister M. Adeline, A. PP. S., Directress of the Religious Correspondence School of the Diocese of Wichita, Sister M. Benigna, O. P., Sister M. Eleanor, C. S. J., and Sister M. William, A. PP. S., Diocesan Supervisors, Wichita, and many Sisters who are teaching both private and parochial schools throughout the Diocese of Wichita.

In releasing this little book, we lift up our hearts in thanksgiving to Almighty God on the completion of a humble but enjoyable task, and we pray that its apostolate may be fruitful among those who desire to know, love, and serve Christ the King.

THE AUTHORS.

Feast of Christ the King,
October 26, 1941.

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The Words of Truth

LESSON I

THE PURPOSE OF MAN'S EXISTENCE

THERE was a time when naturally we wondered how we came to be, and so we asked: "Who made us?" Of course we know the answer now, because the first time we asked this question we were told: *God made us*. Upon questioning further, we were also told about God, who He is and why He made us.

The Supreme Being

Those who correctly tell us about God, who He is and what He does, use special words in doing so. *God is the Supreme Being, infinitely perfect, who made all things and keeps them in existence.*

First of all, God is a *being*. Now a being is something that exists. For example, each of us is a being. We exist, that is, we *are*. God made us intelligent beings, and so we know what things really are, unlike the lower animals, who know things only with their senses.

God is the *Supreme Being*. Note that we do not say that God is *a* Supreme Being, but *the* Supreme Being. There can be but one Supreme Being because the very word "supreme" means chief, above all others, without an equal.

God Is Infinitely Perfect

We say that God, the Supreme Being, is infinitely perfect. The word "infinite" means without limit; therefore, one who is infinitely perfect has all perfections, or good qualities, without limit. We sometimes speak of the beauty, goodness, and knowledge of the angels and saints, perfections which they have

to a high degree. Yet, great as their perfections are, we know that they are limited. Only God, who made the angels and saints, has all perfections without limit.

Our definition of God also tells us that He made all things and keeps them in existence. God made us, the world we live in, the sun, the moon, and the stars. God made everything that has been made, and it is He who keeps all things in existence and governs them. In a future lesson we shall consider how God made all things and keeps them in existence.

God Made Us

We know that God is infinitely perfect; and for this reason there can be no limit to His happiness. Certainly, He has no need of us to make Him happy. Why, then, did He make us?

God made us to show forth His goodness and to share with us His everlasting happiness in heaven. God, being infinitely perfect, is infinitely good; that is, His goodness is without limit. It was in order to show forth His own pure goodness that He made us; He made us to be happy. The happiness which He desires for us, however, is not merely the happiness that is found in this life; for there can be no perfect happiness in this world. God intends that we should be *everlastingly* happy.

All happiness comes from God; and the endless happiness that He will give us is found only in heaven, our true home. In this life we may obtain wealth, honors, and power, yet we are always in danger of losing them and we must leave them behind when we die. At death we take with us only the good or the bad we have done in this life, nothing more. If we die in the friendship of God, we know that He will reward us in heaven. He will take us to dwell with Him, and the happiness that we shall enjoy then will never be taken from us. It will last forever.

We Must Know God

We all desire to be happy forever in heaven. *To gain the happiness of heaven we must know, love, and serve God in this world.*

First of all, we must *know* God. We must know that there is a God and we must learn something about Him before we can love Him or serve Him. We must learn what His perfections are, why He made us, and what He demands of us. For this reason we must study our Christian doctrine faithfully so that we can learn about God and His glory, and what He expects of us, His children.

We Must Love God

God made us so that we might *love* Him. He desires that we love Him just as our natural parents, who love us dearly, want us to return their affection. Since God is infinitely good, we must love Him above all things. God insists that we love Him with our whole heart, with our whole soul, and with our whole mind, that is, with our whole self. He must be first and always in our love.

We Must Serve God

God made us so that we might *serve* Him. We prove that we love God when we serve Him; when we do the things He has commanded that we do, and when we avoid the things that He has forbidden us to do. God has given us commandments which we must keep faithfully; but He desires that we obey them, not merely through fear of punishment, but because we love Him, desire to serve Him, and wish to prove that we are His dutiful children.

Jesus Christ, Our Teacher

We learn to know, love, and serve God from Jesus Christ, the Son of God, who teaches us through the Catholic Church.

Jesus Christ is the Son of God. As we shall consider fully in future lessons, He came to earth and became man to save all men and to show them how to please God.

During His public life, Our Lord taught men how to know, love, and serve God by His own word and example. He told them to seek first the kingdom of God and His justice, that is, to work first to do the will of God, and thereby to gain a heavenly instead of an earthly reward. Jesus taught men to pray to God and to trust in His goodness and mercy. He also taught them to be humble and obedient, pure and truthful. He insisted that they must be kind to one another, help the needy, and love their enemies; that they must be sorry for their offenses against God and do penance if they hope for His forgiveness.

Jesus set men a good example. He spent all His life doing good. He comforted and forgave repentant sinners, taught the ignorant, healed the sick and the afflicted, fed the hungry crowds, prayed for all men, and ended His life by dying on a cross for the salvation of mankind.

All this Our Lord did in order to serve His Father most faithfully. It was especially by enduring the sufferings of His Passion and death that Our Lord rendered service and obedience to His Father, for it was the will of God that His Son should suffer and die. Our Lord willingly accepted His sufferings as coming from the hand of His Father, for, while overcome in the Garden of Gethsemani, He prayed to the Father, asking that the sorrow He was undergoing might be taken from Him. Yet when He had asked this favor, He added: "Yet not as I will, but as Thou wilt" (Matthew 26:39).

The Church of Christ

Thus Jesus taught that we, too, must do the will of God in all things. In order that men at all times and in all places might learn to know, to love, and to serve God, Jesus, while on earth, founded a Church. This Church is the Holy Catholic Church.

We find the chief truths taught by Jesus Christ through the Catholic Church in the Apostles' Creed. It is called the *Apostles' Creed* because it contains the chief truths that Jesus made known

to men through the apostles. The word "creed" comes from the Latin word "credo," which means: "I believe."

Let us read the prayer slowly:

The Apostles' Creed

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, Our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

CATECHISM QUESTIONS

1. Who made us?
2. Who is God?
3. Why did God make us?
4. What must we do to gain the happiness of heaven?
5. From whom do we learn to know, love, and serve God?
6. Where do we find the chief truths taught by Jesus Christ through the Catholic Church?
7. Say the Apostles' Creed.

NOTEBOOK EXERCISES

1. Explain what we mean by the word "being." What does "supreme" mean?
2. John, who has had no religious training, has inherited great riches. Will he be able to be happy without God? What did Jesus say to the rich young man who once came to see Him?
3. Tell what we must do to gain the happiness of heaven.

4. Write in your notebook three things that Jesus taught when He was on earth. Also list three things which Jesus did to set men a good example.
5. Write the Apostles' Creed.

THINGS TO DO

1. Say the Apostles' Creed every evening of this week for the spread of our holy faith in Asia.
2. Read the story of the Rich Young Man in the New Testament or in your Bible history.

TEST EXERCISES

A

From the list at the right, select the phrase which will make each sentence correct, and write the key letter of that phrase in the proper space (.....) in the left-hand column.

Example: During His public life Jesus taught men how to know, love, and serve God by His own (. . f . .).

- | | |
|--|---|
| 1. God is the Supreme Being, infinitely perfect, who made all things and keeps(.....). | a. we can love Him or serve Him. |
| 2. We find the chief truths taught by Jesus Christ through the Catholic Church(.....). | b. in the Apostles' Creed. |
| 3. God made us to show forth His goodness and to share with us(.....). | c. His everlasting happiness in heaven. |
| 4. We must know that there is a God and we must learn something about Him before(.....). | d. them in existence. |
| 5. Our Lord did the will of His(.....). | e. in the Our Father. |
| | f. word and example. |
| | g. heavenly Father in all things. |

B

Complete the following sentences with one word.

Example:God.....made us.

6. To gain the happiness of heaven we must know, love, and serve God in this
7. We learn to know, love, and serve God from Jesus Christ, the Son of God, who teaches us through the Church.
8. Only has all perfections without limit.
9. The word "creed" comes from the Latin word "credo," which means: "I "
10. There can be but Supreme Being.

PERFECT SCORE 100

MY SCORE

LESSON II

GOD AND HIS PERFECTIONS: I

"I believe in God, the Father Almighty, Creator of heaven and earth. . . ."

IN OUR first lesson we brought out that God made us and that He is the Supreme Being. We studied the meaning of the words "supreme" and "being," and we found that there can be but one being who is supreme, or above all other beings. In this lesson we shall learn more about God, the Supreme Being, and some of His perfections.

When we say that God is the Supreme Being we mean that He is above all creatures, the self-existing and infinitely perfect Spirit. As we said in our first lesson, we use special words when we speak of God and His perfections. The Supreme Being must be above all other beings; therefore, God, who is the Supreme Being, is above everything else that exists.

God Is a Spirit

God is a spirit. Christ Himself told us this great truth. One day when Our Saviour and His apostles were traveling from Judea to Galilee, they came to the outskirts of the town of Sichar in Samaria. Here they paused at the famous well of Jacob. Being weary and thirsty, Jesus sat down to rest at the well, while His apostles went into town to purchase food. Shortly after they had left, a woman of Samaria came to the well to draw water. Jesus asked her for a drink. Because the Jews and Samaritans were enemies, the Samaritan woman was surprised when Our Saviour asked even this small favor of her. When He spoke with her, however, and she discovered that He was a man of God, she

said to Him: "Sir, I see that Thou art a prophet" (John 4:19). When she asked Jesus about the worship of God, He told her: "God is spirit, and they who worship Him must worship in spirit and in truth" (John 4:24).

God, then, is a spirit. *A spirit is a being that has understanding and free will, but no body, and will never die.* A spirit, first of all, is a being; it exists. A spirit has understanding and free will. Understanding is the power which we possess to know what things really are; to judge what is good and what is bad; to see the reasons why certain things happen. By free will, we mean the power to choose, that is, the power which we have to do or not to do a thing.

Almighty God has given to each of us the wonderful gifts of understanding and free will. By these natural gifts we can know many things and can perform good deeds. In addition, God has given us supernatural revelation to aid our understanding and supernatural grace to aid our will. He never forces us, however, to make a certain choice; we decide or make up our minds to do or not to do a thing. But we must remember this truth: It is upon the choice we make that God will reward or punish us.

Although a spirit may be united to a body, as in the case of man, nevertheless, a spirit in itself has no body. For this reason we cannot perceive a spirit with any of our bodily senses. And for this reason also a spirit is immortal, that is, it will never die. When a spirit has been created by Almighty God, it will live forever.

God Is Self-Existing

"Self-existing" is another word which we use when we speak of God. *When we say that God is self-existing we mean that He does not owe His existence to any other being.* Now a self-existing being is a being that never was made. Of all beings, God is the only One who has no maker. When we see the wonderful things about us and above us, we naturally ask: "From

where did they come?" Since mountains, trees, rivers, stars, and sun could not make themselves, we know that they had a Maker. We are also certain that their Maker is a wonderful being. Indeed, He is far more wonderful than any of the things He has made.

Everything that we see in the universe had to be made; and some things make other things, like the seed which makes a plant. But we cannot have a chain of things that never began. And so we must go back to a Being who made all things, but was never made. He is God. He is called self-existing, that is, He has the reason for His being in Himself.

God Is Infinitely Perfect

We use the words "infinitely perfect" when speaking of God. *When we say that God is infinitely perfect we mean that He has all perfections without limit.*

As we learned in our first lesson, the word "infinite" means without any limits. Let us see then what is meant by the word "limit." Limit means an end. If we pour a quart pitcher of water into a dry ditch, the water will flow for a short distance and then the stream will suddenly end. Water cannot flow from the pitcher forever because the vessel can hold only a small amount of fluid. In other words, the amount of water which the pitcher can hold is *limited*. It can hold just so much and no more.

We say that God is *perfect*. The word "perfect" means having everything which belongs to one's nature. We are human beings; therefore, we have a human nature, and we have the qualities which belong to our human nature. We have, for example, intelligence, free will, memory, and so on. Some of us may be able to learn more quickly than our companions or may have a better memory than they. Yet none of us has these or any other gifts *without limit*. Only God is infinitely perfect. There is no limit to God's goodness or His power, or His other perfections. He cannot be more perfect than He is.

To Please God

Since God, the Supreme Being, is the Author or Beginning of all the good qualities which belong to every being He has made, we owe our limited perfections to Him. It is His desire that we approach nearer to perfection day by day. He gives us certain gifts or graces to aid us in becoming perfect. Jesus taught that we must always strive to grow better when He said: "You therefore are to be perfect, even as your heavenly Father is perfect" (Matthew 5:48).

This is why we should try to do everything as well as we can. It is not only *what* we do, but also *how* we do it and with what *intention* we do it that counts. We should try to pray better, to be more respectful and courteous to our pastor, our parents, and our teachers, and we should try to rid ourselves of our faults. It is by making a resolution to improve ourselves and by firmly living up to our resolution that we succeed in growing better and drawing closer to God.

Some of the Perfections of God

Because God is the Supreme Being, He has all perfections. *Some of the perfections of God are: God is eternal, all-good, all-knowing, all-present, and almighty.* We shall learn something about these perfections in our next lesson.

CATECHISM QUESTIONS

8. What do we mean when we say that God is the Supreme Being?
9. What is a spirit?
10. What do we mean when we say that God is self-existing?
11. What do we mean when we say that God is infinitely perfect?
12. What are some of the perfections of God?

NOTEBOOK EXERCISES

1. What kind of being is God?
2. What did Jesus tell the woman of Samaria?
3. We say a spirit is a being that has understanding and free will, but no body, and will never die. What is understanding? What is free will?
4. Did God have a maker? Explain what we mean when we say that God is "self-existing."
5. What do we mean by "perfection"? List some of the perfections of God.

THINGS TO DO

1. Find Samaria on a map of Palestine.
2. Reread the first half of LESSON I of this course.

TEST EXERCISES

A

Draw a line under the word or phrase in parenthesis which makes each statement correct.

Example: Jesus asked the woman at the well for (food, clothing, money, a drink).

1. Jesus told the woman of (Persia, Judea, Samaria, Galilee) that God is a spirit.
2. (Saint Peter, Saint John, Christ, Saint John the Baptist) said: "You therefore are to be perfect, even as your heavenly Father is perfect" (Matthew 5:48).
3. (Saint Michael, God, the Blessed Virgin Mary, Saint Joseph) had no maker.
4. When we say that a spirit is immortal, we mean that (*it has understanding, it will never die, it has no body, it has free will*).
5. The word "infinite" means (*limited, easily seen, without limits, well understood*).

B

Complete the following sentences with one word.

Example:God.....is the Supreme Being.

6. When we say that God is the Supreme Being we mean that He is above all, the self-existing and infinitely perfect Spirit.
7. When we say that God is infinitely perfect we mean that He has all without limit.
8. A spirit is a being that has understanding and free will, but body, and will never die.
9. When we say that God is self-existing we mean that He does owe His existence to any other being.
10. is eternal, all-good, all-knowing, all-present, and almighty.

PERFECT SCORE 100

MY SCORE

LESSON III

GOD AND HIS PERFECTIONS: II

SOME of the perfections of God which we listed in our last lesson are these: God is eternal, all-good, all-knowing, all-present, and almighty. We shall now consider what we mean when we say that these perfections belong to God.

God Is Eternal

When we say that God is eternal we mean that He always was and always will be, and always remains the same. God always was. We speak of the past, present, and future; but the existence of God is not measured in this way; He is eternal. Only the things that He has made really exist in time. Our souls and the angels had a beginning; they began to be at the time that God made them, but they will never die. Hence, we say that they are immortal, or deathless, although they are not eternal.

God had no beginning, He will never die, and He never changes. The stars, the moon, the earth, and everything on the earth had a beginning and undergo change. The courses of the rivers change through the centuries, mountains wear down and new ones are built up, the depths of the ocean do not remain the same. We pass from childhood to youth, from youth to maturity, and from maturity to old age. God alone does not change.

God Is All-good

God is not only eternal, but He is all-good. *When we say that God is all-good we mean that He is infinitely lovable in Himself, and that from His fatherly love every good comes to us.* God is all-good, and because of His infinite goodness, He alone is worthy of all our love. God is our loving Father, and we are

His children. We owe our being to Him and also the countless blessings, for body and soul, that He showers upon us. We ought often to make an act of love, to tell God that we love Him with our whole heart and soul.

God Is All-knowing

Besides being eternal and all-good, God is also all-knowing. *When we say that God is all-knowing we mean that He knows all things, past, present, and future, even our most secret thoughts, words, and actions.*

There is nothing that God does not know. Since He is infinitely perfect, He can acquire nothing new. He must necessarily know all things. He knows all that has happened, what is happening now, and what will take place in the future. Nothing is hidden from Him.

God reads our thoughts, hears all the words we utter, and observes everything that we do. He knows all our desires. Sinful thoughts and desires displease God. Being all-pure and all-holy, He requires of us that we keep our minds free from everything that is impure. He wishes us to desire only Him, and what He Himself desires. Jesus taught us to pray to God our Father: "Yet not as I will, but as Thou wilt" (Matthew 26:39).

We must not say anything that would displease God, for God gave us a voice and the gift of speech so that we might praise Him, speak the truth, and comfort the suffering with kind and loving words. If we curse, speak untruthfully, say unkind things to others, tell impure stories, speak disrespectfully to our parents, our teacher, our pastor, or to anyone else who has authority over us, we sin against God.

God also sees all our actions. He watches us as we perform our tasks; therefore, we should do everything as perfectly as we can, remembering that the eyes of God are always upon us.

God Is All-present

God is all-present. *When we say that God is all-present we mean that He is everywhere.* God not only created all things but

He also preserves them in existence, and so He is present in every part of the universe that He has made. Martin cannot be repairing his bicycle at home, playing ball in the neighbor's yard, and reciting his lesson in a classroom at one and the same time. Yet God at all times is everywhere. He is in heaven, on earth, and in hell. In heaven, He is with His angels and saints; on earth, He is keeping watch over all; in hell, Satan and his demon companions and the lost souls tremble before His justice. So we read in Holy Scripture: "Whither shall I go from Thy spirit? or whither shall I flee from Thy face? If I ascend into heaven, Thou art there: if I descend into hell, Thou art present. If I take my wings early in the morning, and dwell in the uttermost parts of the sea: even there also shall Thy hand lead me: and Thy right hand shall hold me" (Psalm 138:7-10).

Although God is everywhere, we do not see Him because He is a spirit and cannot be seen with our eyes. Our eyes were made to see material things, such as mountains, animals, plants, and rivers. God is a spirit, and, as we know, a spirit does not have a body, which is a material thing. We do not see God, and so we ask if God sees us. *God sees us, and watches over us with loving care.* God sees all that we do. When Cain murdered his innocent brother Abel, there was no human witness to give testimony against him. But God saw this terrible deed, and accused Cain with the words: "Where is thy brother Abel?" (Genesis 4:9).

Divine Providence

God, our Father, watches over us with loving care. Because He watches over us and is always with us, we ought to turn to Him in confidence whenever we are about to begin a hard task, when we are in danger, or are tempted. He is our Helper and our Protector. In all our needs we should pray to Him and say: "Give us this day our daily bread," thus asking for all the things that are necessary for soul and body.

We say that God cares for us. *God's loving care for us is called Divine Providence.* The word "divine" means of God, or

coming from God, while "providence" means watching over someone to care for his needs. God is the Divine Provider. He cares for all His creatures and directs everything for their good. He gives them sunlight and air, abundant water, good crops, everything making for the health and happiness of the body. God gives bountiful gifts to the soul, countless graces, and even Himself in the sacrament of the Holy Eucharist.

God Is Almighty

In His goodness, God cares for all His creatures. There is nothing that He cannot do for their good, because He is almighty, that is, all-powerful. *When we say that God is almighty we mean that He can do all things.*

Nothing is hard or impossible for God to do. God made the world, the sun, and all the stars of the heavens, and He keeps them from going back to nothingness. God can do everything that is good, but He cannot do anything that is sinful. To sin is to break God's law or to offend against God's will. The all-good God, therefore, cannot sin, or act against His own will. Man can do many wonderful things, and so can the angels, but they can perform only such wonders as God gives them power to do. God alone is all-powerful or almighty.

CATECHISM QUESTIONS

13. What do we mean when we say that God is eternal?
14. What do we mean when we say that God is all-good?
15. What do we mean when we say that God is all-knowing?
16. What do we mean when we say that God is all-present?
17. If God is everywhere, why do we not see Him?
18. Does God see us?
19. What is God's loving care for us called?
20. What do we mean when we say that God is almighty?

NOTEBOOK EXERCISES

1. Write down four things that had a beginning (Example: trees, rocks). Then write the answer to this question: What do we mean when we say that God is eternal?
2. Why must we love God above all things? List three of the blessings that we have received from God.
3. Why is it impossible for God to acquire new knowledge? In what way can we make our thoughts and desires pleasing to God? How should we use the gift of speech which God has given us?
4. Copy here the quotation from Psalm 138:7-10 given in this lesson.
5. Explain what we mean by saying that God is almighty. In what way can men and angels do wonderful things?

THINGS TO DO

1. Write a paragraph on the topic: "Why I Love God."
2. Read in the Old Testament or in a Bible history the story of Cain and Abel. Be sure to observe that God saw all that took place when Cain killed his innocent brother.

TEST EXERCISES

A

Answer with one word.

Example: What word means "of God" or "coming from God"?

.....*divine*.....

1. Who alone does not change?
2. Who killed Abel?
3. Who taught us to pray: "Yet not as I will, but as Thou wilt"?
4. Who alone is worthy of all our love?
5. Out of what did God make the world?

B

Complete the following sentences with one word.

Example:God.....is everywhere.

6. When we say that God is all-knowing we mean that He knows all things, past,, and future, even our most secret thoughts, words, and actions.
7. Although God is everywhere, we do not see Him because He is a and cannot be seen with our eyes.
8. God can do everything good, but He cannot do anything that is
9. God us, and watches over us with loving care.
10. When we say that God is we mean that He is everywhere.

PERFECT SCORE 100

MY SCORE

LESSON IV

GOD AND HIS PERFECTIONS: III

IN OUR last lesson we learned about some of the perfections of God. There are other perfections, however, which we have not yet mentioned but which we should study at this time. Is not God all-wise, all-holy, all-merciful, and all-just? Are not these some of His perfections, too? *Yes, God is all-wise, all-holy, all-merciful, and all-just.* Let us consider first of all what we mean when we say that God is all-wise.

God Is All-wise

In one of his Epistles, the Apostle Saint Paul exclaims: "Oh, the depth of the riches of the wisdom and of the knowledge of God!" (Romans 11:33). As we know, a wise person is able to see what will be best in the end. He has sound judgment. Now God is all-wise. He always uses suitable means to bring about ends that are worthy of Himself.

All the wisdom that men possess comes from God. It is because the good man trusts in the wisdom of God that he is willing to undergo bitter trials, sorrows, and sufferings. Joseph, for example, when he was sold by his brethren to Egyptian merchants, and later, was cast into prison, continued to have confidence in God. He lived to see why the all-wise God permitted him to be tried and tempted; for God desired him to be the saviour of his people. When a great famine spread over Egypt and neighboring nations, Joseph, raised to power by Pharaoh, was prime minister of Egypt. Because of his high office, he was able to give his father and brethren homes in his adopted country, where enough food was stored to supply their wants and the needs of the entire nation.

God Is All-holy

God is all-holy. He is all-holy because He is infinitely perfect. God loves and wills only that which is good, and He hates everything that is evil. He hates evil because He is infinitely good.

We read in Holy Scripture that when Moses was a shepherd, he once saw a bush that seemed to be on fire, but which changed neither in size nor in shape. Overcome with surprise, Moses drew near the bush until a voice withheld him, saying: "Come not nigh hither, put off the shoes from thy feet: for the place whereon thou standest is holy ground" (Exodus 3:5). Thus God made known His holiness and taught that men must look upon Him with reverence.

God is all-holy. At the Holy Sacrifice of the Mass His holiness is solemnly praised when the priest recites the hymn known as the Sanctus: "Holy, holy, holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest."

God Is All-merciful

God is all-merciful. He showed His mercy toward our first parents after their fall by promising them a Saviour and by giving them a chance to repent. God showed His mercy to all of us when He sent His only-begotten Son, to suffer and to die in satisfaction for our sins.

When Jesus was on earth He showed mercy. He was kind and merciful toward the sick and suffering; but, most of all, He showed mercy toward repentant sinners. When Mary Magdalene grieved at His feet because of her life of sin, Jesus looked upon her with eyes of mercy and He said to her: "Thy sins are forgiven" (Luke 7:48). God forgives us, as He forgave the repentant woman, when we are sorry for our sins and confess them humbly to the priest. God is merciful because He is Love. We read in the Bible: "The Lord is sweet to all: and His tender mercies are over all His works" (Psalm 144:9).

God Is All-just

God is all-just. He is all-just because He rewards the good and punishes the wicked in the manner in which they deserve to be rewarded or punished. God has given each one of us a conscience, an inner voice which tells us what is right and what is wrong. If we do wrong, our conscience accuses us of our sin. God has not only given us a conscience, but He has made His divine will known to us through His Church, and He gives us the grace we need to obey His laws. Therefore, we have no excuse to offer to God if we break His commandments. He judges us according to our thoughts, words, deeds, and omissions, and He judges us with perfect justice. Men are sometimes unjust; God is infinitely just.

When we read the parable of the rich man named Dives, and Lazarus, the beggar, we learn about the justice of God. God rewarded Lazarus because he bore his sufferings and trials with patience; but He punished Dives for his sins of gluttony (over-eating and overdrinking) and especially for his neglect of Lazarus, who was in need. So when the beggar and the rich man died, Lazarus was laid in Abraham's bosom (sent to rest in limbo) while Dives was condemned to hell.

Natural Reason

In learning about God and His perfections we are led to ask whether we can know by our natural reason, the reason that belongs to our human nature, that there is a God. The answer is yes. *We can know by our natural reason that there is a God, for it tells us that the world we see about us could have been made only by a self-existing Being, all-wise and almighty.*

Whenever we see a sunrise, flowers blooming near a roadside, or a brook flowing through a green meadow, it is but natural that we should reason: These beautiful and wonderful things did not make themselves. We know they are here because we can see them; can smell the perfume of the flowers, can cup the water of the brook in our hands. Whoever made them cer-

tainly did so for a great purpose. They are only a small part of our great world and the world is only a small part of the universe. If the universe is so marvelous, how much more wonderful must be the Being who created it. Thus we reason, and we reason rightly. Certainly the universe and everything contained in it did not make themselves. Our natural reason, then, tells us there is a God.

Supernatural Revelation

Besides knowing God by our natural reason, we can also know Him from supernatural revelation — that is, from the truths, found in Sacred Scripture or in Tradition, which God Himself has revealed to us.

Sacred Scripture is a collection of books approved by the Church, written by persons who were inspired by God. God inspired the writers of Sacred Scripture, that is, He led them by His supernatural (above natural) influence, to write just what He intended, and helped them in what they wrote so that they would make no mistake. Sacred Scripture is called the Bible. The Bible is divided into the Old Testament, which was written before Christ came into the world, and the New Testament, which was written after the death of Our Saviour.

When Our Lord was on earth He founded a Church, and before He ascended into heaven He commanded the apostles to preach His Gospel throughout the world. These truths which the apostles taught are found in the New Testament and in Tradition.

Tradition is the handing down of God's truths by word of mouth. We must believe the sacred truths of Tradition as faithfully as we believe what is written in the Bible, since both are the word of God.

CATECHISM QUESTIONS

21. Is God all-wise, all-holy, all-merciful, and all-just?
22. Can we know by our natural reason that there is a God?
23. Can we know God in any other way than by our natural reason?

NOTEBOOK EXERCISES

1. Whom do we call a wise person? Why do we say that God is all-wise?
2. What reasons can you give for saying that God is all-holy? Why was Moses commanded to take off his shoes as he approached the burning bush?
3. Give your reasons for saying that God is all-merciful. To what class of persons especially did Jesus show mercy?
4. Why do we say that God is all-just? What parable did Our Saviour tell to show the justice of God?
5. In what way does our natural reason tell us that there is a God? What is supernatural revelation? What is the Bible? What is Tradition?

THINGS TO DO

1. Say the prayer, "My Jesus, mercy," every morning of this week.
2. Read the story of Joseph and his brethren in the Old Testament or a Bible history. Why did God send trials to Joseph?

TEST EXERCISES

A

Complete the following sentences with one word.

Example: God is all-holy because He is infinitely.....
...perfect...

1. God loves and wills only that which is good, and He hates everything that is
2. The truths of the Church are found in Sacred Scripture and in
3. Jesus showed great mercy toward repentant
4. God has given each of us a conscience which tells us what is and what is wrong.
5. All the wisdom that men possess comes from

B

Draw a line under the word or phrase in parenthesis which makes each statement correct.

Example: God showed His mercy to us when He sent (*Saint Paul, His Son, the Blessed Virgin Mary, Saint Joseph*) to die in satisfaction for our sins.

6. When Moses was a shepherd, he once saw a (*house, bush, barn, fence*) that seemed to be on fire.
7. At the Holy Sacrifice of the Mass the holiness of God is solemnly praised when the priest recites the (*Kyrie, Sanctus, Agnus Dei, Credo*).
8. It is because God rewards the good and punishes the wicked as they deserve to be rewarded or punished, that we say He is (*all-good, all-merciful, all-wise, all-just*).
9. In one of his Epistles, the Apostle Saint (*James, John, Paul, Jude*) exclaims: "Oh, the depth of the riches of the wisdom and of the knowledge of God!"
10. In the parable of Dives and (*Lazarus, Simon, Thomas, Philip*) we learn about the justice of God.

PERFECT SCORE 100

MY SCORE

LESSON V

THE UNITY AND TRINITY OF GOD: I

IN OUR lessons thus far we have been learning about God, His nature, and His perfections. We have mentioned the one Supreme Being. If someone who knew nothing about the Christian religion were to read these lessons he would most likely ask: "Is there only *one* God?" Our answer would be: "*Yes, there is only one God.*" There can be but one God because God, being supreme, that is, above all, cannot have an equal. The pagans adore many gods — false gods. Christians adore the one true God. They express their belief in one God when they recite the Nicene Creed with the priest in the Mass. This prayer begins with the words: "I believe in one God."

One Supreme Ruler

God is the most perfect Being; hence, there cannot be any one to equal Him. He has all perfections and powers in an unlimited degree. No other being can have the same perfections and the same powers in the same way. The all-powerful God is the Supreme Ruler of all that He has made. There is no being above Him or equal to Him. There is order in His universe because He directs it according to His own will.

The Three Divine Persons

In the very first chapter of the Bible we learn how God created man. We are told that after He made the beasts of the earth, "God saw that it was good. And He said, 'Let Us make man to Our image and likeness . . .'" (Genesis 1:25-26). God is spoken of as God. Holy Scripture does not say: "*They* saw that it was good," but "*God* saw that it was good." Yet in the very next sentence God says: "Let *Us* make man to *Our* image

and likeness." Why did God speak in this way when there is but one God? He did so because there are three Persons in God.

In God there are three Divine Persons — the Father, the Son, and the Holy Ghost. The Father is God and the first Person of the Blessed Trinity. The Son is God and the second Person of the Blessed Trinity. The Holy Ghost is God and the third Person of the Blessed Trinity.

We say, therefore, that the Father, the Son, and the Holy Ghost are the three Divine Persons of the Blessed Trinity. *By the Blessed Trinity we mean one and the same God in three Divine Persons.* The word "blessed" means holy; and "trinity" means three in unity.

The Father and the Son

There is only one God. In Him, however, there are three Divine Persons. The Father is the first Person, because He comes from no one. He is called the Father because the Son is begotten by Him.

The Son is God. Like the Father, He has all the divine perfections. The Son is called the Son and the second Person of the Blessed Trinity because He comes from the Father; yet He is distinct from the Father. It is God the Son, the second Person of the Blessed Trinity, who became man.

The Holy Ghost

The Holy Ghost is God, and, like the Father and the Son, He has all the divine perfections. He is called the third Person of the Blessed Trinity because, as we have said, He proceeds (comes) from the Father and the Son. He is known as the Holy Ghost or Holy Spirit, because the word "spirit" means "a breath" and the Holy Spirit is breathed forth, as it were, by the Father and the Son. Holy Scripture uses several names in speaking of the Holy Ghost. Among those best known are the Spirit, the Spirit of God, and the Advocate.

An Eternal Existence

By saying that the Son comes from the Father, and the Holy Ghost comes from both the Father and the Son, we must not form the idea that the Father is older than the Son, or that the Son is older than the Holy Ghost. The three Divine Persons have an eternal existence, that is to say, they have always lived. In other words, the Son is begotten from eternity, and the Holy Ghost proceeds from the Father and the Son from eternity. Each Divine Person is the eternal God. All three Divine Persons exist together from eternity.

The Baptism of Christ

Several accounts are given in Holy Scripture about the baptism of Our Saviour, an event at which the three Persons of the Blessed Trinity were made known on earth. One day while Saint John the Baptist was preaching and baptizing on the banks of the Jordan River, the Saviour approached him and asked to be baptized. John recognized Jesus at once, so he said to Him humbly: "It is I who ought to be baptized by Thee, and dost Thou come to me?" (Matthew 3:14). But when Jesus spoke to him again John yielded to His wish and a wonderful thing happened. The heavens were opened, and the Holy Ghost came down in the shape of a dove and hovered above the head of Jesus, while a voice (the voice of God the Father) said, "This is My beloved Son, in whom I am well pleased" (Matthew 3:17). Thus we see that at the baptism of Christ, all three Persons of the Blessed Trinity were manifested.

In Honor of the Blessed Trinity

Knowing that in God there are three Divine Persons, we ought to praise each Person many times during the day, for God is greatly pleased if we so honor Him. Every time we make the sign of the cross devoutly we praise the Blessed Trinity. It is interesting to know that in several parts of the Holy Sacrifice

of the Mass the Blessed Trinity is called upon and praised by special prayers. At the Kyrie eleison, for example, each phrase, "Lord, have mercy; Christ, have mercy; Lord, have mercy," is repeated three times to ask mercy of the three Divine Persons. The beautiful hymn called the Sanctus, which we mentioned in a former lesson, is also recited in honor of the Blessed Trinity. "Holy, holy, holy," is said three times to praise, first, the Father; second, the Son; and third, the Holy Ghost.

We ought to pause now and then during our work to praise the three Divine Persons, saying the following beautiful prayer: "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen."

CATECHISM QUESTIONS

24. Is there only one God?
25. How many Persons are there in God?
26. Is the Father God?
27. Is the Son God?
28. Is the Holy Ghost God?
29. What do we mean by the Blessed Trinity?

NOTEBOOK EXERCISES

1. Why can there be but one God? What God do Christians adore? What do we mean when we say that God has all perfections and all powers in an infinite degree?
2. Can there be more than one Supreme Ruler? Why is there order in the universe?
3. Why did God, when He created man, say: "Let Us make man to Our image and likeness"? Name the three Persons of the Blessed Trinity.
4. By whom is the Son begotten from all eternity? From whom does the Holy Ghost proceed from all eternity? What are some of the names given to the Holy Ghost by Sacred Scripture?

5. What took place when Jesus was baptized by Saint John the Baptist? Write two prayers of the Mass that are said in honor of the Most Blessed Trinity.

THINGS TO DO

1. Jesus was baptized by Saint John the Baptist. Read in a Bible history of the story of Saint John the Baptist. Be sure to remember the names of his father and his mother, what he said to the Jews when he preached to them, and how he met his death.
2. Draw a map of Palestine, showing the Jordan River. Write beneath this map the greatest event which took place in this river.

TEST EXERCISES

A

Draw a line under the word or phrase in parenthesis which makes each statement correct.

Example: Christians adore the one true God, and when they recite the (*Act of Faith, Nicene Creed, Confiteor, Our Father*) they begin it with the words: "I believe in one God."

1. The word "trinity" means (*four, one, three, seven*) in unity.
2. It was Saint (*John the Baptist, Peter, John, Philip*) who baptized Jesus.
3. At the baptism of Jesus the heavens were opened, and the Holy Ghost came down in the shape of (*an eagle, a bright star, an olive branch, a dove*).
4. In God there are (*two, five, four, three*) Divine Persons.
5. (*The Blessed Virgin, the Holy Ghost, Jesus, Saint Gabriel the Archangel*) is called "the Advocate."

B

Complete the following sentences with one word.

Example: The word "blessed" means*holy*.....

6. The Holy Ghost proceeds from the Father and the
7. There can be but Supreme Ruler of the universe.
8. God the Son is the Person of the Blessed Trinity.
9. By the Blessed we mean one and the same God in three Divine Persons.
10. The Holy Ghost is God, and, like the Father and the Son, He has all the divine

PERFECT SCORE 100

MY SCORE

LESSON VI

THE UNITY AND TRINITY OF GOD: II

AS WE have said, there are three Persons in God, the Father, the Son, and the Holy Ghost. *The three Divine Persons are really distinct from one another.* Holy Scripture makes this truth very clear. The word "distinct" means to be really different from another.

In the Gospel according to Saint John we read that the Jews once sought to kill Jesus "because He was not only breaking the Sabbath, but was also calling God His own Father, making Himself equal to God" (John 5:18). "For neither does the Father judge any man, but all judgment He has given to the Son, that all men may honor the Son even as they honor the Father. He who does not honor the Son, does not honor the Father who sent Him" (John 5:22-23).

From these lines of Sacred Scripture it is plain that the Father, a distinct Person, "sent" the Son, also a distinct Person, and that He gives all judgment to the Son. These words prove that the Father and the Son are not one and the same Person. Sacred Scripture also gives many proofs that there is a third Person in God, the Holy Ghost.

The Holy Ghost

In the holy Gospel from which we have just quoted, we find that Jesus said to His apostles: "But the Advocate, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your mind whatever I have said to you" (John 14:26). Here we find that Our Lord mentions not only the Father, but also Himself (the Son) and the Holy Ghost. He refers to Himself when He says: "whom the Father will send in My name"; and He speaks of the third Person not only as the Holy Ghost but also as the Advocate. The Holy Ghost,

therefore, is a distinct Person. He is not the Father, because the Father is to *send* Him. He is not the Son, because the Father is to send Him in the *name* of the Son.

The Three Divine Persons Are Equal

The three Divine Persons of the Blessed Trinity, then, are not only distinct from one another but they are also equal to one another. *The three Divine Persons are perfectly equal to one another, because all are one and the same God.*

We remember that Jesus told the Jews that the Father has given all judgment to the Son, so that all men may honor the Son as they honor the Father. Then He added: "He who does not honor the Son, does not honor the Father who sent Him." Since God, the Maker and the Supreme Ruler of the universe, cannot have an equal, it stands to reason that Christ, the second Person of the Blessed Trinity, must be one with the Father and also with the Holy Ghost, having with Them the same Divine nature and perfections. Before His Ascension, Our Saviour commanded His apostles to teach all nations and to baptize in the name of the Father, and of the Son, and of the Holy Ghost, thus showing that They are equal.

The Same Divine Nature

The three Divine Persons, though really distinct from one another, are one and the same God because all have one and the same Divine nature.

The perfections and the works of God belong equally to the three Divine Persons because they are one God. In our way of speaking, however, we attribute certain works to each Person, and consider them as having a special relation to that Person. To the Father we attribute the work of creation; to the Son, the ruling of the universe; and to the Holy Ghost, the sanctification of the just. All these works are shared equally by the three Divine Persons. It is well for us to remember, however, that only the Son became man and, therefore, the assumption of human nature is proper to the second Person of the Blessed Trinity.

In future lessons we shall study the work of creation; the coming of God the Son upon earth to redeem mankind, and the coming of the Holy Ghost to sanctify or make holy the Church and to remain with it forever.

A Supernatural Mystery

We cannot fully understand how the three Divine Persons, though really distinct from one another, are one and the same God because this is a supernatural mystery. "Super" means above; therefore, the word "supernatural" means above the natural order. A supernatural mystery is a truth which we cannot fully understand, but which we firmly believe because we have God's word for it. Our reason, which is human, could never of itself have discovered the mystery of the Blessed Trinity because this truth is above our reason. Although God has made this truth known to us, no mind can fully understand it, neither the mind of man nor the mind of the angels.

It is told of Saint Augustine that one day as he was walking by the seashore, he tried to solve the mystery of the Blessed Trinity to his own satisfaction. Becoming weary in mind and body, he came upon a child who was pouring water from the sea into a hole that he had made in the sand. "What are you doing?" Saint Augustine asked. "I am trying," the little one replied, "to empty the ocean into this hole." Amused, the saint smiled and shook his head, saying: "You will never be able to do such a thing." Then greatly to his astonishment, the child looked knowingly into his face, and said: "I will succeed in my task before you will be able to understand the mystery of the Trinity"; and, having said these words, the little one, who was an angel, disappeared.

Faith Is Needed

God does not ask of us that we understand the mystery of the Blessed Trinity as we must understand, for example, our arithmetic problems. He has not given our minds the power

to do so. He asks only that we believe in this mystery; believe in it because it has been revealed by God who can neither deceive nor be deceived. God will reward our faith; and this is the reason why the Church, as she prays over the dying, calls attention to the faith of the Christian who is about to leave the world. She begs God to have mercy on him, because, although he has sinned, he has believed in God the Father, and the Son, and the Holy Ghost. To study or to continue to learn about the Holy Trinity will be one of the joys of heaven.

In heaven we shall see the Blessed Trinity, but we must not forget that as long as we are in the state of grace (free of grievous sin) each one of us is a temple of God. The three Persons of the Blessed Trinity dwell in us. This thought should give us a deep sense of peace and joy, and help us to fight temptations. If we remember that mortal sin, and it alone, can drive out the three Divine Persons, and that every wrong offends them, we will not readily fall into sin.

CATECHISM QUESTIONS

30. Are the three Divine Persons really distinct from one another?
31. Are the three Divine Persons perfectly equal to one another?
32. How are the three Divine Persons, though really distinct from one another, one and the same God?
33. Can we fully understand how the three Divine Persons, though really distinct from one another, are one and the same God?
34. What is a supernatural mystery?

NOTEBOOK EXERCISES

1. What did Our Lord say to the Jews which proves that He is a distinct Person (the Son) and that the Father is also a distinct Person?

2. What did Jesus say to His apostles which proves that the Holy Ghost is a distinct Person?
3. In whose name did Jesus command His apostles to baptize?
4. What special work do we attribute to the Father? to the Son? to the Holy Ghost?
5. Can we fully understand the mystery of the Blessed Trinity? Could the human intellect of itself have discovered the mystery of the Blessed Trinity? Give a reason for your answers.

THINGS TO DO

1. When entering the church next Sunday, say an Our Father for the conversion of those who believe in God but do not believe in the mystery of the Holy Trinity (the Moham-medans, Unitarians, etc.).
2. Find out the day on which the Feast of the Blessed Trinity will be celebrated this year. Remember that every Sunday of the year is a feast of the Blessed Trinity.

TEST EXERCISES

A

Complete the following sentences with one word.

Example: Saint Augustine was walking by the seashore, when he saw a*child*..... playing in the sand.

1. The three Divine Persons are really from one another.
2. The three Divine Persons are perfectly equal to one another, because all are one and the same
3. Jesus commanded His to preach and to baptize in the name of the Father, and of the Son, and of the Holy Ghost.
4. To God the we attribute the work of creation.
5. A supernatural mystery is a truth which we cannot fully understand, but which we firmly because we have God's word for it.

B

From the list at the right, select the phrase which will make each sentence correct, and write the key letter of that phrase in the proper space (.....) in the left-hand column.

Example: Our reason could not of itself have discovered (..f..).

- | | |
|--|---|
| 6. We cannot fully understand how the three Divine Persons, though really distinct from one another, are one and the same God | a. Divine nature. |
| 7. The three Divine Persons, though really distinct from one another, are one and the same God because all have one and the same | b. having the same Divine nature and perfections with them. |
| 8. The word "supernatural" means | c. because this is a supernatural mystery. |
| 9. The Holy Ghost is equal to the Father and the Son, | d. sanctification of the just. |
| 10. To God the Holy Ghost we attribute the work of the | e. above the natural. |
| | f. the mystery of the Blessed Trinity. |
| | g. but also of the Blessed Virgin Mary. |

PERFECT SCORE 100

MY SCORE

LESSON VII

CREATION AND THE ANGELS: I

IF WE open our Bible, we find that the first words of this sacred book are: "In the beginning God created heaven, and earth" (Genesis 1:1). Now, to create means to make something out of nothing. Men make things from something already existing; for example, if Frederick makes a bench, he must have materials, such as a piece of lumber, with which to do so. Only God creates; He alone can make something out of nothing. *When we say that God is the Creator of heaven and earth we mean that He made all things from nothing by His almighty power.* He created all things out of nothing and preserves them in existence because, as we have said in a former lesson, He can do all things. He is all-powerful, and there is nothing that is difficult for Him to do.

Holy Scripture tells us that it was *in the beginning* that God created heaven and earth. By *beginning*, the Bible refers to the very beginning of time. Before God created heaven and earth, there was no time, only eternity. By heaven and earth is meant all things — everything that is not God Himself. God existed from all eternity, but heaven and earth began to exist only from the time He created them.

In the same chapter of the Bible we are told *how* God created heaven and earth. "And God said: Be light made. And light was made" (Genesis 1:3). So we see that God merely spoke or commanded, and what He willed was done.

The Days of the Creation

According to Sacred Scripture, God created the world in six days. The word *days*, however, does not necessarily mean days of twenty-four hours each; it may mean long periods of time. On

the first day God made light; on the second day, the firmament; on the third day He separated the sea from the land and made the plants; on the fourth day He made the sun, the moon, and the stars; on the fifth day, the fishes and birds; and on the sixth day, all the animals of the earth and, finally, man.

Everything Is Good

The Bible story of the creation of the world ends with these words: "And God saw all the things that He had made, and they were very good. And the evening and morning were the sixth day" (Genesis 1:31).

Everything that God made, therefore, is good. He could not be the Author of anything evil. God not only created the earth, but, as we said in a former lesson, He continues to preserve it in existence and to watch over it. If for a moment He were to withdraw His power, all that He created would fall back into nothingness. He wills all things that He has made for His own glory and also for the good of His creatures, especially human beings.

God's Chief Creatures

God created all things. Everything that He created is called a creature, that is, a thing created. *The chief creatures of God are angels and men.* The home of the angels is heaven. *Angels are created spirits, without bodies, having understanding and free will.* Angels are spirits; they do not have bodies as do men, although God sometimes permits them to use a bodily form, as in the case of the angels who stood beside the apostles when Jesus ascended into heaven. In our second lesson we gave the definition of "understanding" and "free will." We brought out that to have understanding is to have the power to know things as they really are. To have free will is to have the power to make a choice.

When God created the angels He bestowed on them great wisdom, power, and holiness. They naturally excel all other crea-

tures, for it is they that most resemble God. Their knowledge is greater than the knowledge of men, and so is their power. It was an angel that destroyed the firstborn of every house in Egypt during a single night, and it was an angel that protected the three Hebrew youths in the fiery furnace.

Although God did not create the angels in possession of the eternal happiness of heaven, nevertheless, He gave them great holiness, because He made them to serve Him. On earth, those who wait upon earthly kings are noblemen, and they are honored and respected because they are close to the monarch. In heaven, where God reigns in glory, countless angels serve Him. They are exceedingly holy, and they owe their holiness or sanctity to the all-holy God.

Nine Choirs of Angels

Although God has given His angels wonderful graces and gifts, all are not equal. Certain verses in Holy Scripture are our authority for the belief that there are nine choirs of angels; namely, Angels, Archangels, Thrones, Dominations, Principalities, Powers, Virtues, Cherubim, and Seraphim. Usually, in the Preface of the Mass some of these divisions are mentioned by name. The celebrant and those who assist at Mass ask that their voices may be joined with those of the angels in singing the praises of God. This prayer leads to the Sanctus, which, as we know, is a hymn of praise.

The Unfaithful Angels

The angels, as God created them, were good and happy. *Not all the angels remained faithful to God; some of them sinned.* God put them on trial because He wished them to merit the eternal happiness for which He created them. Many of them, through pride, claimed to be equal to God and independent of Him; and for their sin of pride they were cast into hell.

The leader of the fallen angels is called Satan, the Devil, Lucifer, or Beelzebub. Saint John in the Apocalypse relates:

"And there was a battle in heaven; Michael and his angels battled with the dragon, and the dragon fought and his angels. And they did not prevail, neither was their place found any more in heaven" (12:7-8).

Saint Michael the Archangel

Saint Michael the Archangel was leader of the good angels in the great battle in heaven. He is the champion of every soul in strife with the powers of evil. He is also named in Sacred Scripture as the guardian of the children of Israel and their protector in time of conflict. It was he who prepared them for their return from captivity. He led the brave Machabees to victory over their enemies and he rescued the body of Moses from the grasp of the Evil One.

The Church, therefore, venerates Saint Michael as her special patron and protector. In her prayer, the Confiteor, she calls upon him by name, and she invokes him in her prayers for the dying. At the end of low Mass she addresses this glorious angel with a special prayer, asking his powerful aid against the devil. The Church has set aside two feastdays to honor Saint Michael, May 8 and September 29.

God has given His angels great powers, and those which He has given Saint Michael are exceedingly great. We should for this reason cultivate a devotion to this mighty spirit, and seek his protection for ourselves and for the Church.

CATECHISM QUESTIONS

35. What do we mean when we say that God is the Creator of heaven and earth?
36. Which are the chief creatures of God?
37. What are angels?
38. What gifts did God bestow on the angels when He created them?
39. Did all the angels remain faithful to God?

NOTEBOOK EXERCISES

1. What does it mean to create? Who alone is able to create anything? When did heaven and earth begin to exist?
2. Write in your notebook the things which God created on each of the six days in which He made the world.
3. What is the meaning of the word "creature"? How do the angels differ from men? Which are the more perfect beings?
4. Certain texts in Sacred Scripture are authority for the opinion that there are nine choirs of angels. What are the names given to the nine choirs? In what particular prayer of the Mass do some of the names of these choirs occur?
5. Who was the leader of the fallen angels? What grievous sin did they commit? Who was the leader of the good angels?

THINGS TO DO

1. Say a special prayer during Sunday Mass in honor of Saint Michael the Archangel, and ask him to help you to overcome your most serious faults.
2. Read the Preface that will be read at the Mass on Sunday. Note the names of the choirs of angels that are mentioned.

TEST EXERCISES

A

Complete the following sentences with one word.

Example: The chief creatures of God are angels and.....
...men....

1. When God created the angels He bestowed on them great wisdom, power, and
2. When we say that God is the Creator of heaven and earth we mean that He made all things from
by His almighty power.

3. are created spirits, without bodies, having understanding and free will.
4. Not all the angels remained faithful to God; some of them
5. It was an angel who protected the three Hebrew in the fiery furnace.

B

Answer the following questions with one word.

Example: How many choirs of angels are there? *nine*

6. Which are the most perfect of all God's creatures?
.....
7. Who was the leader of the angels that rebelled against God?
.....
8. What archangel was the leader of the angels who fought the bad angels?
9. In how many days did God create the world?
10. In what prayer of the Mass are the names of some of the choirs of angels usually mentioned?

PERFECT SCORE 100

MY SCORE

LESSON VIII

CREATION AND THE ANGELS: II

THE angels who remained faithful to God entered into the eternal happiness of heaven, and these are called good angels. They are called good angels to distinguish them from the bad spirits, who were condemned to hell. In heaven the good angels see, love, and adore God. It is of the angels in heaven that the prophet Daniel speaks when he tells of a vision: "Thousands of thousands ministered to [waited upon] Him, and ten thousand times a hundred thousand stood before Him" (Daniel 7:10). The angels behold the face of God continually and praise Him.

The angels were created for other services besides those we have mentioned. *The good angels help us by praying for us, by acting as messengers from God to us, and by serving as our guardian angels.*

The Angels Pray for Us

The angels pray for us. Since we are made for heaven, and heaven is the home of the angels, they are greatly interested in our reaching heaven. Loving God in a measure and manner that are far above our understanding, they want us to love Him as they do, and so they pray for us before the throne of God.

In telling the parable of the Lost Sheep, Our Saviour pictures a man who has lost a sheep in the desert, and who leaves ninety-nine sheep in search of the one that is lost. He tells us that the owner rejoices when he finds the sheep, and when he returns home, he calls his neighbors and friends together and says to them: "Rejoice with me, because I have found my sheep that was lost." And to these words Jesus adds: "I say to you that, even so, there will be joy in heaven over one sinner who repents, more than over ninety-nine just who have no need of repentance"

(Luke 15:4-7). The angels, then, pray for us before the throne of God, and they rejoice when we please Him.

Messengers from God

The word "angel" means "messenger." When angels appear to men they hide most of their splendor and are permitted by God to take the appearance of human beings. Thus when young Tobias went out to seek a traveling companion, he "found a beautiful young man, standing girded, and as it were ready to walk" (Tobias 5:5). Not knowing that he was speaking to the Archangel Raphael, Tobias saluted him, saying: "From whence art thou, good young man?" (Tobias 5:6). Angels are frequently represented in Christian art as human beings with wings. The wings are symbols; that is, they represent the speed with which these spirits carry messages from God, and pass from place to place.

We read in Holy Scripture and in the lives of the saints of angels' appearing to men. Angels saved Lot and his family from a terrible death in the doomed city of Sodom. Daniel was saved by an angel from the jaws of the lions. The Archangel Gabriel was sent to Zachary as he was performing his priestly office in the temple; and to Mary at the Annunciation. Hosts of angels appeared to shepherds at the birth of Christ, to announce the glad tidings.

Only three angels are mentioned in the Bible by their proper names: Saint Michael, whose name means, "Who is like God?"; Saint Raphael, whose name signifies "God heals"; and Saint Gabriel, the meaning of whose name is "the power of God."

Guardian Angels

Christ has made known to man that little children have guardian angels to watch over them throughout life. It is generally thought that nations, provinces, families, dioceses, churches, and religious communities also have special protecting angels.

Our guardian angels help us by praying for us, by protecting us from harm, and by inspiring us to do good. Since we are given into the care of our angels, they ask favors for us of God and present our prayers and good works before Him. To our prayers they add their own. Thus the Archangel Raphael told the elder Tobias: "When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord" (Tobias 12:12).

Besides praying for us, our guardian angels protect us from dangers; so we read in the Psalms: "For He hath given His angels charge over thee; to keep thee in all thy ways. In their hands they shall bear thee up: lest thou dash thy foot against a stone" (Psalm 90:11-12). While the young Tobias was on his journey he was once attacked by a great fish, and was saved from death by following the instructions of the Archangel Raphael. Although we do not see them, our guardian angels also protect us from harm, bodily and spiritual.

Our guardian angels inspire or influence us to do good. In a certain passage of Sacred Scripture God says to men: "Behold I will send My angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned: for he will not forgive when thou hast sinned, and My name is in him" (Exodus 23:20-21).

Since each of us has a guardian angel, we should have a special devotion to him. The Church has instituted the Feast of the Holy Guardian Angels, which is observed on October 2. The Feast of Saint Raphael the Archangel occurs on October 24; that of Saint Gabriel on March 24. Feasts in honor of Saint Michael the Archangel are celebrated on May 8 and September 29.

The Bad Angels

The angels who did not remain faithful to God were cast into hell, and these are called bad angels, or devils. They were condemned to hell because of their sin of pride. Knowing that

we were made for heaven, they envy us. *The chief way in which the bad angels try to harm us is by tempting us to sin.* They hate us because Christ died for our sins and because they know that we shall gain the joys of heaven provided we remain faithful to God. In other words, we shall gain those joys that Satan and his companions have lost forever. For this reason, they try to lead us into sin and to turn us away from God. Saint Peter tells us that "the devil, as a roaring lion, goes about seeking someone to devour" (I Peter 5:8).

Some temptations come from the bad angels; but other temptations come from ourselves and from the persons and things around us. The Church warns us against giving in to temptations and reminds us to keep watch over ourselves and to overcome as quickly as possible all sinful desires. Persons and things around us sometimes lead us to worldliness so that we seek honors, wealth, and pleasures and forget God and His commandments. Bad companions, by their word and example, often lead us to sin.

We ought at all times to be on our guard against temptations. *We can always resist temptations, because no temptation can force us into sin, and God will always help us if we ask Him.* If God allows temptation to remain after we beg His help, He does so to try us and to give us a chance to gain merit by avoiding sin. We may be certain that He will not allow any temptation to force us into sin. While we are tempted we should pray without ceasing and beg our guardian angel to join his prayers with our own. We ought also in times of severe temptation to perform acts of penance and ask our guardian angel to present them before the throne of God.

CATECHISM QUESTIONS

40. What happened to the angels who remained faithful to God?
41. What do the good angels do in heaven?
42. How do the good angels help us?
43. How do our guardian angels help us?

Our guardian angels help us by praying for us, by protecting us from harm, and by inspiring us to do good. Since we are given into the care of our angels, they ask favors for us of God and present our prayers and good works before Him. To our prayers they add their own. Thus the Archangel Raphael told the elder Tobias: "When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord" (Tobias 12:12).

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Some temptations come from the bad angels; but other temptations come from ourselves and from the persons and things around us. The Church warns us against giving in to temptations and reminds us to keep watch over ourselves and to overcome as quickly as possible all sinful desires. Persons and things around us sometimes lead us to worldliness so that we seek honors, wealth, and pleasures and forget God and His commandments. Bad companions, by their word and example, often lead us to sin.

We ought at all times to be on our guard against temptations. *We can always resist temptations, because no temptation can force us into sin, and God will always help us if we ask Him.* If God allows temptation to remain after we beg His help, He does so to try us and to give us a chance to gain merit by avoiding sin. We may be certain that He will not allow any temptation to force us into sin. While we are tempted we should pray without ceasing and beg our guardian angel to join his prayers with our own. We ought also in times of severe temptation to perform acts of penance and ask our guardian angel to present them before the throne of God.

CATECHISM QUESTIONS

40. What happened to the angels who remained faithful to God?
41. What do the good angels do in heaven?
42. How do the good angels help us?
43. How do our guardian angels help us?

44. What happened to the angels who did not remain faithful to God?
45. What is the chief way in which the bad angels try to harm us?
46. Do all temptations come from the bad angels?
47. Can we always resist temptations?

NOTEBOOK EXERCISES

1. What is the meaning of the word "angel"?
2. How are angels often represented in pictures? Why are they represented in this way? Name an event in which an angel, or angels, appeared to men.
3. Tell how our guardian angels help us.
4. Tell what happened to the angels who did not remain faithful to God.
5. What are temptations? Why does God sometimes allow temptations to stay with us after we have begged His aid?

THINGS TO DO

1. Write a paragraph on the topic: "Why I Should Have Devotion to My Guardian Angel."
2. Read in your Bible history the story of Tobias and his son. Note in how many ways the Archangel Raphael helped them.

TEST EXERCISES

A

Draw a line under the word or phrase in parenthesis which makes each sentence correct.

Example: The Angel Gabriel was sent to (Simeon, Philip, Zachary, Thomas) as he was performing his priestly office in the temple.

1. The word "angel" means (*light, lily, messenger, wings*).
2. Young Tobias was accompanied on his journey by Saint

(*Michael the Archangel, John the Baptist, Raphael the Archangel, Gabriel the Archangel*).

3. The leader of the fallen angels was (*Satan, Adam, Judas, Solomon*).
4. The bad angels were cast out of heaven and condemned to hell because of their sin of (*pride, gluttony, anger, sloth*).
5. Angels saved (*Abraham, Lot, Noe, Isaac*) and his family from a terrible death in the doomed city of Sodom.

B

From the list at the right select the phrase which will make each sentence correct, and write the key letter of that phrase in the proper space (.....) in the left-hand column.

Example: The angels who remained faithful to God entered into the eternal happiness of heaven (...g...).

- | | |
|--|--------------------------------------|
| 6. In heaven the good angels(.....). | a. our guardian angels. |
| 7. The good angels help us by praying for us, by acting as messengers from God to us, and by serving as(.....). | b. do our work for us. |
| 8. We can always resist temptations, because no temptation can force us into sin, and God will always help us.....(.....). | c. if we ask Him. |
| 9. Our guardian angels help us by praying for us, by protecting us from harm, and by inspiring(.....). | d. see, love, and adore God. |
| 10. Some temptations come from the bad angels; but other temptations come from ourselves and from persons(.....). | e. and things around us. |
| | f. us to do good. |
| | g. and these are called good angels. |

PERFECT SCORE 100

MY SCORE

LESSON IX

THE CREATION AND THE FALL OF MAN: I

WE LEARNED in our last lesson that the chief creatures of God are angels and men. We learned, too, that the angels are pure spirits; they do not have bodies. *Man is a creature composed of body and soul, and made to the image and likeness of God.* We remember that when God made man, He said: "Let Us make man to Our image and likeness" (Genesis 1:26). *This likeness to God is chiefly in the soul.* Man's soul, of course, is the spiritual part of his nature. If man had only a body, he would not be man; neither would he be man if he had only a soul. It is a soul and body joined together that make man.

The Soul

Man is dear to his Creator because he is made to the image and likeness of God. This likeness is found chiefly in the soul because God made it especially like Himself. The soul, however, is by no means exactly like God; God has perfections that man can never have. A photograph, for example, is like the subject, but does not possess all the perfections of the subject.

The soul is like God because it is a spirit having understanding and free will, and is destined to live forever. It is a spirit. It cannot be felt, heard, or seen; it cannot be perceived by any of our senses. The soul has understanding; that is, it has power to know things as they really are. The soul also has free will or the power to choose. Finally, the soul can never die. It is immortal, that is to say, it will live forever. As long as man lives, therefore, he must think first and always of the welfare of the soul.

The Body

Although the soul is immortal, the body will die and return to the dust out of which it was made. This is why, on Ash Wednesday, the priest places ashes on the foreheads of the faithful while he says: "Remember, man, that thou art dust, and unto dust thou shalt return."

God expects us to take good care of our body so that we may preserve it in health and use it in His service, and in the service of our fellow-man. In His Sermon on the Mount, Our Lord taught us that we ought not to be thinking always of the needs of the body, and, by doing so, neglect the soul. He pointed out that God cares even for the birds of the air, creatures that do not have immortal souls. Therefore, He will not neglect to care for man, whom He made to His own image. Jesus explained: "For your Father knows that you need all these things [worldly goods]. But seek first the kingdom of God and His justice, and all these things shall be given you besides" (Matthew 6:32-33).

The First Man and Woman

We said that when God created man He gave him a body and soul. *The first man and woman were Adam and Eve, the first parents of the whole human race.* It is told in the very first book of the Bible that after God made the earth, the plants that grow upon it, and the animals that inhabit it, He made man. He formed Adam, the first man, out of the slime of the earth and breathed into him an immortal soul. After a time, God made Eve, the first woman, by building up her body from a rib taken from the side of Adam while he was asleep. Then He gave her to Adam to be his wife.

Gifts from God

The chief gift bestowed on Adam and Eve by God was sanctifying grace, which made them children of God and gave them the right to heaven. Adam and Eve were innocent and holy when

they came from the hand of God. They were innocent because their souls were free of sin, and they were holy for the reason that God gave them a share in His own divine life. This sharing of the divine life of God is called *sanctifying grace*, which is the supernatural quality which makes the soul of man holy and pleasing to God. By bestowing sanctifying grace on our first parents, God adopted them as His children. As children of God, they were rightful heirs to His kingdom, which is the kingdom of heaven.

Sanctifying grace was not the only gift that our first parents received from their Creator. *The other gifts bestowed on Adam and Eve by God were happiness in the Garden of Paradise, great knowledge, control of the passions by reason, and freedom from suffering and death.*

God placed Adam and Eve in a beautiful garden, called Paradise, where they were free from pain and sorrow, and enjoyed perfect health. Their souls were at peace because, although they could sin, no rebellious passions troubled them. They were happy. Their bodies obeyed their souls, and their souls desired only to do the will of God. God gave our first parents gifts of mind so that they were able to know and to understand creatures and their Creator. God willed that, should they remain faithful to Him, they would never die but would pass to heaven. There they would be happy with Him forever.

The Fall of Adam and Eve

Our first parents lived happily in the Garden of Paradise as long as they enjoyed the friendship of God. *God gave Adam and Eve the commandment not to eat of the fruit of a certain tree that grew in the Garden of Paradise.* He allowed them to eat of the fruit of all the trees that grew there with the exception of this one, which He called the "Tree of Knowledge of Good and Evil." He warned them that if they ate of the fruit of this tree they would "die the death" (Genesis 2:17). Thus God honored our first parents by allowing them the privilege of meriting for themselves everlasting happiness. Having given them free

will, He wished to try them. But, alas, they sinned. *Adam and Eve did not obey the commandment of God, but ate of the forbidden fruit.*

As we know, Satan was the enemy of God. He envied the happiness of our first parents and so he planned their ruin. Taking the form of a serpent, he showed himself to Eve while she was alone, and tempted her to eat of the forbidden fruit. He told her that if she and Adam ate of the fruit, they would "be as Gods, knowing good and evil" (Genesis 3:5). Eve gave way to the temptation of Satan, and not only ate of the fruit herself but persuaded Adam to commit the same sin. After breaking the commandment of God, our first parents became greatly frightened. When God called to them and asked why they had disobeyed Him, Adam placed the blame of his sin on Eve, and Eve accused the serpent of having deceived her.

The Virtue of Obedience

Forgetting all that God had done for them, our first parents in their pride dared to disobey His commandment. But Adam and Eve are not the only persons thus to offend God. We disobey one or more of God's commandments every time we commit a sin.

God commands that we obey His laws and that we obey those who are in authority over us. We must be obedient first of all to our parents, as the Child Jesus was obedient to His Mother, and to His foster father Saint Joseph. We must also obey our bishop, our pastor, our teachers, and all other superiors. We must respect the laws of our country and not break them. The virtue of obedience is very pleasing to God. He loves obedient persons and often rewards them for their faithfulness even in this world.

CATECHISM QUESTIONS

48. What is man?
49. Is this likeness to God in the body or in the soul?
50. How is the soul like God?

51. Who were the first man and woman?
52. What was the chief gift bestowed on Adam and Eve by God?
53. What other gifts were bestowed on Adam and Eve by God?
54. What commandment did God give Adam and Eve?
55. Did Adam and Eve obey the commandment of God?

NOTEBOOK EXERCISES

1. How does man differ from the angels? Why do we say that man's likeness to God is chiefly in the soul?
2. What do we mean when we say that the soul is immortal? Jesus taught us not to neglect the soul in the interest of the body. Copy the quotation given in this lesson from the Sermon on the Mount.
3. How did God make Adam and Eve?
4. What did sanctifying grace do for Adam and Eve?
5. Name some of the other gifts that God bestowed upon our first parents.

THINGS TO DO

1. Make it a special practice to carry out the wishes of your parents with cheerfulness and promptness.
2. Read in a Bible history the story of the creation of Adam and Eve and the history of their downfall.

TEST EXERCISES

A

Complete the following sentences with one word.

Example:Adam..... was the first man.

1. Man's likeness to God is chiefly in the
2. The chief gift bestowed on Adam and Eve by God was sanctifying grace, which made them of God and gave them the right to heaven.

3. Adam and Eve did not obey the commandment of God, but ate of the forbidden
4. Adam and Eve were the first of the whole human race.
5. The other gifts bestowed on Adam and Eve by God were happiness in the Garden of Paradise, great knowledge, control of the passions by reason, and freedom from suffering and

B

Answer the following questions with one word.

Example: Who was the first woman?Eve.....

6. What part of man will never die?
7. Who said: "Seek first the kingdom of God and His justice, and all these things [worldly goods] shall be given you besides"?
8. Who tempted Eve to eat of the forbidden fruit?
9. To whose image and likeness is man made?
10. Who tempted Adam to break the commandment of God?

PERFECT SCORE 100

MY SCORE

LESSON X

THE CREATION AND THE FALL OF MAN: II

AS WE have seen, our first parents disobeyed the commandment of God by eating of the forbidden fruit. They were no longer innocent. *On account of their sin Adam and Eve lost sanctifying grace, the right to heaven, and their special gifts; they became subject to death, to suffering, and to a strong inclination to evil, and were driven from the Garden of Paradise.* They lost, first of all, their greatest gift from God — sanctifying grace. With it they lost also the privilege of being the adopted children of God. They were no longer heirs to heaven, for heaven was closed against them.

Our first parents also lost the other special or extraordinary gifts which God gave to them. These gifts included: (1) happiness in the Garden of Paradise; (2) great knowledge; (3) control of the passions by reason; and (4) freedom from suffering and death.

Death and Sorrow

With these gifts taken away, Adam and Eve became subject to death, for God said to Adam when He cast him out of Paradise: "In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return" (Genesis 3:19). Our first parents also became subject to suffering. In Paradise they had found everything necessary for their needs, comfort, and happiness; but after they sinned, everything was changed. Adam had to labor hard for a living and to toil in earth that would not always yield fruit. Of the sorrows of Adam and Eve, there is one in particular which is told in Sacred Scripture. Their son Cain killed his innocent brother Abel.

When Adam and Eve came from the hand of God they were free from rebellious passions; their reason easily ruled their bodies and their senses. After their fall, however, they found it easy to do wrong. They had a leaning toward committing sin rather than doing good. This is what is meant by saying that they became subject to a strong inclination to evil.

Because of their disobedience, Adam and Eve were driven from Paradise. God placed cherubim before this garden of pleasure so that our first parents could not return to it. As Paradise was closed to them during life, so the gates of heaven were shut against them after death, and would have remained closed forever, if God had not decided to send His Son as Saviour of the human race.

Share in Sin and Punishment

Our first parents, however, were not alone in their suffering. *On account of the sin of Adam, we, his descendants, come into the world deprived of sanctifying grace and inherit his punishment, as we would have inherited his gifts had he been obedient to God.*

We are descendants of Adam, the father and head of the human race. Had he not sinned, we would have been born in the state of holiness. We would have possessed sanctifying grace as soon as we began to exist. Each of us, however, would have been free to commit actual sin and thus to lose the right to heaven.

We inherit the sin of Adam and come into the world without sanctifying grace, which is God's greatest gift to man. *This sin in us is called original sin. This sin is called original because it comes down to us through our origin, or descent, from Adam.* The sin is ours because Adam, who committed it, was head and beginning of the human race and was appointed by God the representative of all his descendants. It has come down to each of us from our father. Hence, original sin is an inherited sin.

Children born of slaves are also slaves. So we who are descendants of Adam, who was enslaved by sin, are also the slaves of sin.

The Chief Punishments

We come into the world with the stain of original sin on our souls and inherit the punishments of this sin. *The chief punishments of Adam which we inherit through original sin are: death, suffering, ignorance, and a strong inclination to sin.* We have already mentioned that these were the punishments that came upon Adam and Eve because they disobeyed God. Like our first parents, we too must die. We must suffer pain and sorrow. God gave our first parents great knowledge so that they knew, without study or experience, everything required of a full-grown man and woman for the purpose of life. They had knowledge of God and of the creatures in the Garden of Paradise. But upon being cast out of Paradise, Adam's mind was darkened; and we inherit his ignorance. Our greatest ignorance is that we often fail to recognize the great evil of sin and to understand how terrible are the consequences of yielding to temptation. Our minds are darkened.

We have inherited from our first parents a strong inclination (leaning) to sin. In other words, we find it easy and often pleasant to do wrong. Our wills are weak so that we readily choose to do evil instead of good.

The Justice of God

There are some persons who have wondered why God punished Adam so severely for his sin of disobedience. We must not forget that God gave him every gift. Of all the trees of the garden, God required that he refrain from eating the fruit of only one tree. Adam was proud and he desired to please Eve, and so he deliberately ate of the forbidden fruit. He committed a grievous sin.

God was not unjust when He punished Adam as He did. Neither is He unjust to us. *God is not unjust in punishing us on account of the sin of Adam, because original sin does not take away from us anything to which we have a strict right as human*

beings, but only the free gifts which God in His goodness would have bestowed on us if Adam had not sinned. In other words, God has not taken from us our natural gifts. He took only His free gifts, gifts which we have already mentioned in this lesson.

The Immaculate Conception

As we have said, all human beings come into the world with the stain of original sin on their souls. There has been one exception to this rule, and there will be but one. *The Blessed Virgin Mary was preserved from original sin in view of the merits of her Divine Son, and this privilege is called her Immaculate Conception.* Of course Our Lord had no original sin because He is God.

By the Immaculate Conception we mean that the Blessed Virgin Mary was kept free from original sin from the very first instant of her life. She was never without sanctifying grace. When the Angel Gabriel appeared to her at Nazareth, he greeted her with the words: "Hail, full of grace, the Lord is with thee" (Luke 1:28). By speaking to Mary in this way he indicated that her soul had never been deprived of grace, and, therefore, had never been stained with original sin.

Holy Mother Church has declared the Immaculate Conception of the Blessed Virgin Mary to be an article of faith. All Catholics must believe it. Our Lady herself once announced this truth. In the year 1858 she appeared a number of times to Bernadette Soubirous, a little peasant girl of Lourdes in France. When the child asked who she was, she replied: "I am the Immaculate Conception." Many miracles take place even today at the shrine of Mary Immaculate at Lourdes.

The heavenly Father foresaw from all eternity the merits of Christ, and because of these merits He preserved or saved the Blessed Virgin Mary from original sin. He did so because He chose her to be the Mother of His Son. It would not have been fitting for the Son of God, who was all-holy, to have for His Mother a woman whose soul had ever been stained with sin.

The Blessed Virgin Mary in her Immaculate Conception is the Patron of the Church in the United States, and many churches throughout the land are dedicated to her. The Feast of the Immaculate Conception of the Blessed Virgin Mary occurs on December 8, and is the first holyday of obligation of the church year.

We ought to have a devotion to Mary in her Immaculate Conception and try to keep our souls as sinless as possible so that we may be worthy to be called her children. We should pray to her and ask her protection in time of temptation, saying: "O Mary, conceived without sin, pray for us who have recourse to thee."

CATECHISM QUESTIONS

56. What happened to Adam and Eve on account of their sin?
57. What has happened to us on account of the sin of Adam?
58. What is this sin called in us?
59. Why is this sin called original?
60. What are the chief punishments of Adam which we inherit through original sin?
61. Is God unjust in punishing us on account of the sin of Adam?
62. Was any human person ever preserved from original sin?

NOTEBOOK EXERCISES

1. What was the greatest gift which Adam and Eve lost on account of their sin?
2. What were the special gifts, gifts above nature, which they lost?
3. In what way has the sin of Adam affected us?
4. What is original sin? Why do we call it an inherited sin?
5. Explain the Immaculate Conception of the Blessed Virgin Mary. Who is the Patron of the Catholic Church in the United States?

THINGS TO DO

1. Ask your teacher to explain to the class the ceremonies of Baptism, the sacrament which takes away original sin.
2. Commit to memory the ejaculation (brief prayer) which is given at the close of this lesson. Say it every day of this week.

TEST EXERCISES

A

Draw a line under the word or phrase in parenthesis which makes each statement correct.

Example: (Adam, Solomon, David, Abraham) is the father of the human race.

1. The sin which we inherit from Adam is called (*original, natural, unpardonable, unavoidable*) sin.
2. Only (*Saint John the Baptist, Saint Joseph, the Blessed Virgin Mary, Saint Paul*) was preserved from original sin.
3. We inherit the sin of Adam by coming into the world deprived of (*wealth, natural beauty, sanctifying grace, power to reason*).
4. The Blessed Virgin Mary in her Immaculate Conception is the Patron of the Church in (*Ireland, England, the United States, Germany*).
5. The Feast of the Immaculate Conception occurs on (*November, December, February, September*) 8, and is the first holyday of obligation of the church year.

B

Complete the following sentences with one word.

Example: On account of the sin of Adam we, his descendants, come into the world deprived of sanctifying grace and inherit his punishment, as we would have inherited his gifts had he been obedient to God.

6. The sin which we inherit from Adam is called because it comes down to us through our origin, or descent, from Adam.
7. On account of their sin Adam and Eve lost sanctifying grace, the right to heaven, and their special gifts; they became subject to death, to, and to a strong inclination to evil, and were driven from the Garden of Paradise.
8. Original sin does not take away from us anything to which we have a strict right as human beings, but only the free which God in His goodness would have bestowed on us if Adam had not sinned.
9. By the Immaculate Conception we mean that the Blessed Virgin was preserved from original in view of the merits of her Divine Son.
10. Mary was preserved from sin because she was chosen to be the of Jesus.

PERFECT SCORE 100

MY SCORE

LESSON XI

ACTUAL SIN: I

IN OUR last lesson we studied original sin and found that it is an inherited sin, a sin that has come down to us from Adam, the first man. But even if Adam had remained faithful to God, we, his descendants, might by our own conduct lose sanctifying grace and deprive ourselves of the eternal joys of heaven. We might do so for this reason: *Original sin is not the only kind of sin; there is another kind, called actual sin, which we ourselves commit.*

Actual sin, then, is sin which we commit ourselves. Original sin, on the other hand, has come to us without any act on our part, from the disobedience of our first parents. We ourselves are to blame for every sin we commit. *Actual sin is any willful thought, desire, word, action, or omission forbidden by the law of God.*

Actual sin is a *willful* breaking of one of the laws of God; it is an act of disobedience. By breaking one of the laws of God we rebel against our Creator, who, as we know, is the Supreme Ruler of the universe. Since He is the Supreme Ruler, His laws must be obeyed by us, His creatures. God has given us understanding and free will so that we may (1) know His will, and (2) obey His will because we owe Him love, honor, and obedience. For this reason, the breaking of one of the laws of God is sinful only when it is done knowingly and willfully. We must know that what we do is wrong, and we must consent or will to do it.

To Know the Will of God

Although we have a certain knowledge of right and wrong from our intellect, Our Lord founded the Church to instruct us more deeply and more surely in the divine law. In teaching us

on matters of faith and morals, the Church cannot make a mistake. It is our duty, therefore, to listen to the instructions of the Church and to follow its teachings. It tells us what is wrong and what is right. We must study our religion well so that we can learn our duty to God, to our neighbor, and to ourselves. We must study the commandments of God and of His Church. It is necessary for us to learn what God wishes us to do and to avoid doing; and finally, we must learn what our duties are according to our state in life.

The Sin of Thought

Actual sin is sometimes committed by *thought*. On one occasion, when Moses led the Israelites into a desert place, they spoke against the goodness of God. Moses was deeply grieved because the people sinned in this manner. While he prayed to God to pardon them, God commanded him to strike a rock with his rod and in this way to provide water for the thirsty multitude. Probably because he thought the people unworthy of so great a favor from God, Moses doubted for an instant that water would come from the rock. He showed his doubt by striking the rock twice instead of once. For this sin committed by the mind, God deprived Moses of the joy of leading the Israelites into the Promised Land.

It sometimes happens that bad thoughts come into the mind without being invited. If, when they come, a person takes no pleasure in them but turns his mind to something else, he does not commit a sin of thought.

The Sin of Desire

A person sins by *desire* if he wishes something that is wrong in itself or to which he has no right.

It was a sin of desire that caused Judas, one of the twelve apostles, to betray his Divine Master. Having charge of the common purse, he purchased the food and other necessities for the group. Judas was both a miser and a thief. Desiring money

more than anything else in the world, he left the table of the Last Supper and hurried through the darkness of the night to the chief priests and Pharisees. These men hated Our Saviour. Judas told them that Jesus was in Jerusalem and that, if he were paid for it, he would deliver Him into their hands. The priests and Pharisees gave Judas thirty pieces of silver. Knowing where to find Jesus, Judas led a band of soldiers and servants of the chief priests and Pharisees to the Garden of Olives, where Jesus was at prayer. There he betrayed his Divine Master with a kiss. Thus we see how a sinful desire may lead to a sinful action.

The Sin of Word

Actual sin can be committed by *word*. Sometimes men offend God by their speech. The unrepentant thief, while he hung upon the cross and saw Christ's sufferings, said to Him: "If Thou art the Christ, save Thyself and us!" (Luke 23:39). In this way he joined the brutal soldiers in mocking Christ. All offended God grievously by their speech.

A person sins by word when he uses his tongue to commit sin, as, for instance, if he curses, speaks uncharitably of his neighbor, tries to lead others to do wrong by speaking to them, tells untruths, or talks of impure things.

The Sin of Action

A person sins by *action* if he does evil things. Let us return to the story of the wanderings of the Israelites in the desert, under the leadership of Moses. Shortly after God had given them the ten commandments from Mount Sinai, and Moses had left them for a while under the guidance of his brother Aaron, they demanded that he make for them an idol such as pagans worshiped. Fearing them, Aaron fashioned a golden calf out of the ornaments the people brought to him, and when he had finished the image, the people fell on their knees and offered it gifts. By their actions they broke the very first commandment that God had given to them from Mount Sinai.

Every deliberate act that is forbidden by one or more of the laws of God is a sin.

The Sin of Omission

A person sins by *omission* who willfully neglects to do something which he is bound by duty to perform. Heli, the high priest of Israel, had two wicked sons, who went so far as to steal the animals that were brought to the temple for sacrifice. Heli knew of their wicked acts, but he rebuked them only mildly for their crimes. It was his duty as their father and as high priest of Israel to stop their evil acts and to punish them severely. Heli, being old, neglected to do his duty, and thereby brought the punishment of God upon his sons as well as upon himself.

A sin of omission is committed by those who, for example, neglect to assist at Mass on a Sunday or holyday, to confess their mortal sins at least once a year, or to receive Holy Communion at Easter time. In fact, whenever they fail to do anything commanded by God, they commit a sin of omission.

CATECHISM QUESTIONS

- 63. Is original sin the only kind of sin?
- 64. What is actual sin?

NOTEBOOK EXERCISES

- 1. How does actual sin differ from original sin?
- 2. How can we know the will of God? Why must we study our religion?
- 3. In how many ways is actual sin committed? How is actual sin committed by thought? If bad thoughts come into the mind without invitation and no pleasure is taken in them, are such thoughts sinful?
- 4. How can a person sin by desire? What sin led Judas to betray his Divine Master? When may actions be sinful?
- 5. How may sin be committed by word? When does a person commit a sin of omission? Mention some sins of omission.

THINGS TO DO

1. Say a prayer to your guardian angel every day of this week and ask him to help you to avoid every kind of sin.
 2. Read in a Bible history the story of the wanderings of the Israelites in the desert. Note how the people sinned against God. Moses committed a sin of thought by doubting the promise of God; the people committed a sin of desire when they longed to return to pagan Egypt after God had led them out of that land; they murmured against God and thus offended Him by word; and they adored a golden calf, thereby committing a sin of action. Upon reaching the Promised Land and hearing that it was inhabited by war-like people, their courage failed; they neglected to put their trust in God, their Protector, and committed a sin of omission.
-

TEST EXERCISES

A

Draw a line under the word or phrase in parenthesis which makes each statement correct.

Example: To tell an untruth is to sin by (word, action, omission, desire).

1. Because of a sin of thought, God deprived (*David, Samuel, Moses, Saul*) of the privilege of leading the Israelites into the Promised Land.
2. To miss Mass on Sunday through one's own fault is to commit a sin of (*word, action, desire, omission*).
3. A person sins by (*word, action, thought, desire*) if he does an evil thing.
4. (*Heli, Solomon, Daniel, Isaac*) committed a sin of omission because he failed to punish his two sons for their crimes.
5. By adoring the golden calf, the Israelites committed a sin of action and broke the (*third, fourth, first, second*) commandment that God had given them from Mount Sinai.

B

Complete the following sentences with one word.

Example: Every deliberateact..... that is forbidden by one or more of the laws of God is a sin.

6. Sin which we commit ourselves is called sin.
7. The breaking of one of the laws of God is sinful only when it is done knowingly and
8. Christ founded His Church to instruct us more deeply and more surely in the divine
9. We must study our well so that we can learn our duty to God, to our neighbor, and to ourselves.
10. It was a sin of that led Judas to betray his Divine Master.

PERFECT SCORE 100

MY SCORE

LESSON XII

ACTUAL SIN: II

AS WE have said, actual sin may be committed by thought, desire, word, action, or omission. *There are two kinds of actual sin: mortal sin and venial sin.* Not all sins are alike; some are more grave than others. The grievous sins are called mortal; the slighter ones, venial.

Mortal Sin

The word "mortal" means deadly. *Mortal sin is a grievous offense against the law of God. It is a great insult to God. This sin is called mortal, or deadly, because it deprives the sinner of sanctifying grace, the supernatural life of the soul.* Sanctifying grace supplies supernatural life to the soul, just as the soul itself supplies life to the body. *Besides depriving the sinner of sanctifying grace, mortal sin makes the soul an enemy of God, takes away the merit of all its good actions, deprives it of the right to everlasting happiness in heaven, and makes it deserving of everlasting punishment in hell.*

Mortal sin makes the person who commits it an enemy of God. As we know, Adam and Eve committed mortal sin when they disobeyed God. They became enemies of God, and for this reason God deprived them of sanctifying grace; closed the gates of heaven to them; made them subject to death, suffering, and a strong inclination to evil; and cast them out of Paradise. They deserved the punishment of hell, but God was merciful and promised them a Redeemer.

By mortal sin, men are not only deprived of the merits they have already gained by their good works, but they are also kept from gaining new merits. When a man is dead, all the things that he owned during life are worthless to him, and he cannot gain new wealth. In the same way, the soul which has lost its

supernatural life through mortal sin is deprived of all its past merits gained by good works while it was in the state of grace, and is unable to gain new merits as long as it remains in mortal sin. Men whose souls are in the state of mortal sin must regain the friendship of God before they can merit rewards for their good acts and before their past merits can be restored to them. The chief reward for good works is heaven itself; and this prize is denied the man who dies as an enemy of God. The gates of heaven are closed to the sinner just as they were closed to Adam and Eve when they disobeyed God.

Since mortal sin is a grievous offense against God, the person who commits it is deserving of the everlasting punishment of hell. Instead of being a friend of God, he is a slave of Satan, and deserves not only hell but also severe punishment in this life. For one mortal sin of rebellion and pride, God deprived legions of angels of the joys of heaven and cast them into hell.

To Make a Sin Mortal

We say that mortal sin is a grievous or serious offense against the law of God. We must understand, therefore, the things that make it so great a wrong. *To make a sin mortal these three things are necessary: first, the thought, desire, word, action, or omission must be seriously wrong or considered seriously wrong; second, the sinner must be mindful of the serious wrong; third, the sinner must fully consent to it.*

Our first parents offended God by wronging Him seriously. They were guilty of mortal sin. God warned them that if they broke His commandment a terrible punishment would befall them. To disobey His command by eating of the forbidden fruit was, therefore, a serious wrong. It meant turning away from God who created them and gave them wonderful gifts. They committed the mortal sin of pride, for they wished to be like God.

In order to make a sin mortal, the offender must be *mindful* of the serious wrong. He must realize what he is about to do and know that it is a serious offense against God. A person who

breaks the law of God in a serious matter when he is half asleep, distracted, or without full use of his reason does not commit a mortal sin. Adam and Eve, however, knew well that disobeying God in a serious matter was a grievous offense. When Eve allowed Satan to tempt her, she even mentioned to him the punishment that would befall her if she broke the commandment of God.

Finally, a sin is not mortal unless the offender *fully consents* to the wrong. If Eve had broken the commandment of God in a fit of anger which would have rendered her partially insane, she would have been incapable of giving full consent and would not have been guilty of mortal sin.

Venial Sin

Men offend God not only by mortal sin but also by venial sin. *Venial sin is a less serious offense against the law of God, which does not deprive the soul of sanctifying grace, and which can be pardoned even without sacramental confession.* Venial sin brings only temporal punishment (punishment in this world or in purgatory), while mortal sin is deserving of eternal punishment. If we are truly sorry for venial sin, it is forgiven; mortal sin requires not only sorrow, but also a worthy reception of the sacrament of Penance, or at least perfect contrition with the intention of telling the sin in confession.

A sin can be venial in two ways: first, when the evil done is not seriously wrong; second, when the evil done is seriously wrong, but the sinner sincerely believes it is only slightly wrong, or does not give full consent to it.

Stealing a few cookies, telling a lie that does not injure anyone, disobeying one's parents in unimportant matters, losing one's temper slightly—these are venial sins, even though the person knows that such acts are wrong and fully consents to them. Even in a grievous matter, a person may commit only a venial sin if he thinks the evil done is not serious or if he does not fully consent to it.

The Harm of Venial Sin

It is a great mistake to think lightly of venial sin; first of all, because venial sin is always an offense against God; and secondly, because it does damage to the soul. *Venial sin harms us by making us less fervent in the service of God, by weakening our power to resist mortal sin, and by making us deserving of God's punishments in this life or in purgatory.*

Venial sin makes us less fervent in the service of God. We turn away from Him little by little; we love Him less and less. These sins also weaken our power to resist mortal sin. Slight sins are often compared to mild diseases of the body. Sometimes the strength of the body is so worn down by mild diseases that it easily becomes a victim of more serious illness. Its power to fight is almost gone. In like manner, the soul that is harmed by venial sin may be so weakened that it cannot fight grievous temptation and hence readily falls into mortal sin. We see, then, that we must fight all temptations, those that lead us to commit venial sins as well as those that may lead us to offend God grievously.

Finally, venial sin makes us deserving of God's punishments in this life or in purgatory. Because God is just, every wrong committed against His infinite majesty must be atoned for either in this world or in the next. We fully deserve the trials and sufferings that are sent us during this life; and we should accept them gladly, realizing that we are given an opportunity on earth to make amends for our venial sins. If we do not atone for them here, we must do so in the world to come.

CATECHISM QUESTIONS

65. How many kinds of actual sin are there?
66. What is mortal sin?
67. Why is this sin called mortal?
68. Besides depriving the sinner of sanctifying grace, what else does mortal sin do to the soul?

69. What three things are necessary to make a sin mortal?
70. What is venial sin?
71. How can a sin be venial?
72. How does venial sin harm us?

NOTEBOOK EXERCISES

1. What do we call a grievous offense against the law of God? Why is it so called?
2. Explain the terrible consequences of mortal sin.
3. Give an illustration of a mortal sin, and show that the three things needed to make a sin mortal are all there.
4. Give several examples of venial sins and explain why they are venial sins and not mortal sins.
5. In what spirit should we accept the trials and sufferings that are sent to us during this life?

THINGS TO DO

1. Make a visit to the Blessed Sacrament at least one day of this week and pray for the souls in purgatory.
2. Write a paragraph on the topic: "Why I Must Keep from Committing Venial Sin." Copy it in your notebook.

TEST EXERCISES

A

Complete the following sentences with one word.

Example: There are two kinds of actual sin: mortal sin and *venial* sin.

1. Mortal sin is a offense against the law of God.

2. sin is a less serious offense against the law of God, which does not deprive the soul of sanctifying grace, and which can be pardoned even without sacramental confession.
3. To make a sin mortal these three things are necessary: first, the evil thought, desire, word, action, or omission must be seriously wrong or considered seriously wrong; second, the sinner must be mindful of the serious wrong; third, the sinner must fully to it.
4. Mortal sin is called mortal, or deadly, because it deprives the sinner of sanctifying grace, the supernatural of the soul.
5. A sin can be venial in two ways: first, when the evil done is not seriously wrong; second, when the evil done is seriously wrong, but the sinner sincerely it is only slightly wrong, or does not give full consent to it.

B

From the list at the right, select the phrase which will make each sentence correct, and write the key letter of that phrase in the proper space (.....) in the left-hand column.

Example: The gates of heaven are closed to the person who commits mortal sin, just as they were closed (. . f . .).

- | | |
|---|--|
| 6. Besides depriving the sinner of sanctifying grace, mortal sin makes the soul an enemy of God, takes away the merit of all its good actions, deprives it of the right to everlasting happiness in heaven (.....). | a. in this life or in purgatory.

b. it can never be forgiven. |
|---|--|

7. Venial sin harms us by making us less fervent in the service of God, by weakening our power to resist mortal sin, and by making us deserving of God's punishments (.....).
 - c. it does damage to our soul.
 - d. and makes it deserving of everlasting punishment in hell.
 - e. into hell.
 - f. to Adam and Eve when they disobeyed God.
 - g. eternal punishment.
8. It is a great mistake to think lightly of venial sin; first of all, because venial sin is always an offense against God; and second, because (.....).
9. For one mortal sin of rebellion and pride, God deprived legions of angels of the joys of heaven and cast them. (.....).
10. Venial sin brings only temporal punishment; mortal sin is deserving of (.....).

PERFECT SCORE 100

MY SCORE

LESSON XIII

ACTUAL SIN: III

TO FALL into mortal sin is the greatest misfortune that can befall us, and to offend God by venial sin is the second greatest misfortune. We should spend our life, therefore, in trying to please God, and in doing this we shall keep from offending Him. *We can keep from committing sin by praying and by receiving the sacraments; by remembering that God is always with us; by recalling that our bodies are temples of the Holy Ghost; by keeping occupied with work or play; by promptly resisting the sources of sin within us; by avoiding the near occasions of sin.*

Prayer and the Sacraments

There is no better way to keep our souls free from sin than by dedicating our lives to God through prayer and by receiving the sacraments. When we pray we draw close to God. We speak to Him as a child speaks to its father, and we give Him our love. If we love God deeply and pray to Him often, there is no place in our hearts for sin. By prayer, and especially of course by prayer which is said in time of temptation, we avoid committing sin.

We are greatly strengthened to overcome sin by receiving the sacraments — especially the sacrament of Penance and the sacrament of the Holy Eucharist. When we go to confession we are given a special grace which helps us to avoid sin, and when we receive Holy Communion we receive Jesus Our Saviour, the Giver of all grace. The more often we receive Jesus into our hearts, the more we come to resemble Him. He hates evil, and He gives us the grace to realize the awfulness of sin and to overcome temptations.

The Presence of God

We are told that the saints became saints because they always remembered that they were in the presence of God. If we also remember that God reads our thoughts, hears all that we say, and sees all that we do, we are not likely to offend Him by sin. Also, if we keep in mind that our bodies are living temples of the Holy Ghost, we will keep our thoughts pure and will not desire, say, or do anything that will displease our Divine Guest. It should be our pleasure to keep in mind that we are made to the image of God and that so long as we are in the state of grace, the Holy Spirit dwells within us.

The Chief Sources of Actual Sin

We can keep from committing sin by resisting the sources of sin within us. *The chief sources of actual sin are: pride, covetousness, lust, anger, gluttony, envy, and sloth, and these are commonly called capital sins.* The word "capital" means standing at the head, the beginning. *They are called capital sins, not because they are the greatest sins in themselves, but because they are the chief reasons why men commit sin.* In other words, the capital sins are vices. A vice is a bad disposition of the soul by which we do evil and fail to do what is good. It is brought on by bad acts frequently committed. A sin is a passing act, whereas a vice is a bad habit.

The first of the capital sins is *pride*. Pride is thinking too highly of oneself and placing one's wishes above those of others. It is listed first because it was the first sin committed and because there is an element of pride in every sin. In their pride, Satan and his followers rebelled against God; and Adam, desiring to be as God, disobeyed His command. The proud dislike to obey God, the bishops and pastors of the Church, and the rulers of the land. They are proud of their wealth, their social position, their talents, their intellect, and their beauty. Instead of thanking God humbly for these gifts, they refuse to acknowledge Him as the Giver of them.

Covetousness is a sin of desire, a too-strong desire to gain wealth and other worldly goods. Many sins may be traced to a covetous spirit. Men cheat, steal, and deprive the poor of their just wages in their eagerness to become rich. As we brought out in a previous lesson, Judas betrayed his Divine Master because of his greed for money.

Lust is the source of sins of impurity — impure thoughts, desires, words, and actions. The ancient cities of Sodom and Gomorrha were destroyed because their people were guilty of these sins. Being all-pure, God hates very much the sins that have their source in lust; and men who care for their self-respect also hate them.

Anger is a desire for revenge. The angry person has difficulty in living on good terms with his neighbor, he brings sorrow and fear into his home, and he often engages in quarrels and fights on slight pretenses. In his desire for revenge, it is not uncommon for an angry person to kill another. Cain became angry because God rejected his sacrifice and was pleased with the sacrifice of his brother Abel. His anger led him to kill his innocent brother.

Gluttony is too great a desire for eating and drinking. After having enough food, the glutton continues to eat. Having had sufficient drink, the glutton keeps on drinking. It was because of his endless feasting that Dives of the parable lost sight of his duties and responsibilities toward God and his neighbor, and fell deeper into sin. The drunkard gives scandal, neglects his duties toward his family, and often brings misery and want upon his dependents.

Envy is grief over another's good fortune. The man who has an envious disposition often commits many sins. Sometimes he tries to destroy the reputation and goods of the person whom he envies. The sons of Jacob envied their brother Joseph because he was especially beloved of their father; and for this reason they sold him into slavery.

Sloth is the sin of laziness and leads to the neglect of duty. Solomon lost grace and fell into sin because he ceased to pray and to worship the true God. The idle person falls into sin because he does not keep himself occupied. He has time for temp-

tations, whereas the busy person is so interested in his work that temptations often pass him by.

To Overcome Vice

The capital sins or vices may be overcome by those who really try to practice the opposite virtues. Thus pride is overcome by humbling ourselves; covetousness, by giving freely to the needy; lust, by practicing the virtue of purity; anger, by meekness; gluttony, by fasting and abstinence; envy, by brotherly love; and sloth, by fervor in the service of God. We should try to practice these virtues, especially during the holy season of Lent, which is the time set aside by the Church for acts of penance and for the overcoming of evil habits.

The Near Occasions of Sin

Finally, we can best keep from doing wrong by avoiding the near occasions of sin. *The near occasions of sin are all persons, places, or things that may easily lead us into sin.* A near occasion of sin may be, for example, a *person* who tries to lead us into doing wrong or who sets us a bad example. A *place*, such as a public dancing hall, a poolroom, or a theater, can be a near occasion of sin. A near occasion may also be a *thing*, as, for instance, an indecent picture or a book that explains how one can lead a life of crime. Christ and His Church teach that we must shun all near occasions of sin, even though great sacrifice may be demanded of us in order to do so. The harder the sacrifice, the more glorious the reward will be in heaven.

CATECHISM QUESTIONS

73. How can we keep from committing sin?
74. What are the chief sources of actual sin?
75. Why are these called capital sins?
76. What are the near occasions of sin?

NOTEBOOK EXERCISES

1. Explain various means by which we can keep from committing sin.
2. Name the chief sources of actual sin and explain why they are called capital sins.
3. What is pride? covetousness? lust? anger? Mention Bible incidents that illustrate these capital sins.
4. What is gluttony? envy? sloth? Also mention Bible incidents that illustrate these capital sins.
5. Give three examples of near occasions of sin.

THINGS TO DO

1. When you find that certain persons are near occasions of sin for you, strive to avoid them.
2. Keep in mind that God is everywhere and knows all that you think, wish, say or do. This practice will help you to avoid sin.

TEST EXERCISES

A

Answer with one word.

Example: Which is the first of the capital sins? *pride*

1. Who reads our thoughts, hears all that we say, and sees all that we do?
2. What kind of habit is a vice?
3. What do we call the desire of eating and drinking too much?
4. What capital sin is the source of sins of impurity?
.....
5. What name do we give the sin of laziness?

B

Complete the following sentences with one word.

Example: Grief over another's good fortune is. *envy*.

6. There is no better way to keep our souls free from sin than by dedicating our lives to God through prayer and by receiving the
7. The sons of Jacob envied their brother because he was especially beloved of his father; and for this reason they sold him into slavery.
8. The chief sources of actual sin are: pride, covetousness, lust, anger, gluttony, envy, and sloth, and these are commonly called sins.
9. The near occasions of sin are all persons,, or things that may easily lead us into sin.
10. is thinking too highly of oneself and placing one's wishes above those of others.

PERFECT SCORE 100

MY SCORE

LESSON XIV

THE INCARNATION: I

"I believe . . . in Jesus Christ, His only Son, Our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary. . . ."

BEING a creature, man has limited powers. He was unable to make sufficient satisfaction for the sin that he had committed against God, whose perfections are unlimited. God is an Infinite Being, and, therefore, a grave sin, by which God is offended, is in a certain way infinite. Only a Divine Person could make adequate satisfaction to God for man's sin.

Although God condemned the wicked angels to everlasting torments for their sin of rebellion, He did not punish our first parents with equal severity. He took pity on their misery. Sacred Scripture tells us that He said to Satan, who had tempted Eve to sin: "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel" (Genesis 3:15). By these words, God promised that a Child would be born into the world who would overcome the power of Satan. *God did not abandon man after Adam fell into sin, but promised to send into the world a Saviour to free man from his sins and to reopen to him the gates of heaven.*

The coming of the Saviour was foretold not only to our first parents but also to the great patriarchs of the Old Law: to Moses, the leader of the Hebrew people in their flight from Egypt; to King David, head of the family of which the Messias or Saviour was to be born. God also raised up saintly men, called prophets, to whom He gave the power to foretell many things about the Redeemer, so that at His coming men would recognize Him and believe in His teachings. The promise has been fulfilled.

Among the wonderful things told by these holy men were that: (1) the Mother of the Saviour or Redeemer would be a

virgin; (2) He would be born at the time when the kingdom of Juda had lost its freedom; (3) His birthplace would be Bethlehem; (4) He would be adored by Magi, wise men from among the Gentiles who lived east of Palestine; (5) at His coming little children would be put to death; (6) He would preach to the meek and poor; (7) He would use parables (stories) to teach the people; (8) He would work miracles; (9) He would enter triumphantly into Jerusalem; (10) He would be sold for thirty pieces of silver; (11) He would be tortured and put to death; (12) He would be offered vinegar to drink and His garments would be divided among His executioners; and (13) He would rise from the dead and ascend into heaven.

The Saviour: His Name

All these prophecies were fulfilled by the Saviour. *The Saviour of all men is Jesus Christ*. Our Blessed Redeemer was named Jesus by His heavenly Father, and the name means "saviour." Our Saviour is called *Christ* because the word "christ" means "anointed" or "consecrated." Christ was consecrated by His Father to be our High Priest, our Teacher, and our King.

Christ is our High Priest because He offered Himself on the cross to His Father for our sins, and He continues to offer Himself for us in the Holy Sacrifice of the Mass. Christ is our Teacher, since He taught us what we must do to be saved, and He left us a Church to continue His teachings on earth until the end of time. Our Blessed Saviour is our King because He is truly the King of all mankind and the Head of the kingdom of God, which is the Church. The last Sunday of October is kept by the Church as the Feast of the Kingship of Christ. On this day we honor Jesus principally as the Ruler of His spiritual kingdom, remembering that Pilate said to Him: "Art thou the king of the Jews?" and He replied: "My kingdom is not of this world" (John 18:33-36).

In the Apostles' Creed we call Jesus *Our Lord*. We give Him this name because "lord" means "master." Jesus is our Divine Master, and for this reason we owe Him perfect obedience.

Since all the names by which we address Jesus Christ Our Lord are sacred, we should pronounce them with love and reverence. We should bow our heads whenever we say the name *Jesus*. The Church wishes us to have a devotion to the holy name, and to practice this devotion whenever we are tempted to sin or are in bodily danger. Saint Peter tells us: "For there is no other name under heaven given to men by which we must be saved" (Acts 4:12).

Jesus Christ Is God

The Church teaches all that can be known about our Divine Saviour. His life is told in the New Testament of the Bible, the book which is preserved by the Church. *The chief teaching of the Catholic Church about Jesus Christ is that He is God made man.* He is the second Person of the Blessed Trinity, and He was made man and lived on earth in order to do the will of His Father. *Jesus Christ is God, because He is the only Son of God, having the same Divine nature as His Father.*

Jesus Christ is called the Son because He is begotten of the Father from all eternity. Jesus Christ, the Son of God the Father, possesses His Father's Divine nature and has all His perfections. God permits us to call ourselves His children because He created us and because He adopted us by grace; but only our Divine Lord is His Son by nature.

The Words of the Father

We know that Jesus Christ is the Son of God because the Father made known this truth to us. Holy Scripture tells us that when Saint John the Baptist was baptizing Jesus in the Jordan River, a wonderful thing happened. The heavens were opened; the Holy Ghost came down and hovered above the head of Jesus, while a voice from above — the voice of God the Father — said: "This is My beloved Son, in whom I am well pleased" (Matthew 3:17). When Jesus was transfigured before three of His apostles,

they too heard the voice of God the Father. On this occasion His words were: "This is My beloved Son, in whom I am well pleased; hear Him" (Matthew 17:5). From these two accounts given in Holy Scripture we learn that God the Father declared that Jesus is His Son.

The Words of Christ

Jesus, whom the Father declared to be His beloved Son, solemnly affirmed on several occasions that He was true God. Once He said: "I and the Father are one" (John 10:30), meaning by these words that He and God the Father are one and the same God.

Jesus proved that His teachings had the approval of God, and were therefore true, by working many great miracles. To prove that He had the power to forgive sins, He healed a man who had been paralyzed for many years. Among the many other miracles which He performed were those of changing water into wine, healing the sick and afflicted, feeding crowds of people with a few loaves of bread and some small fishes, calming a storm at sea, bringing the dead to life, and, finally, rising from the dead after He had been crucified and buried. Our Saviour worked these miracles to prove to the Jews that His doctrine was true: and one of His teachings was that He is God.

CATECHISM QUESTIONS

77. Did God abandon man after Adam fell into sin?
78. Who is the Saviour of all men?
79. What is the chief teaching of the Catholic Church about Jesus Christ?
80. Why is Jesus Christ God?

NOTEBOOK EXERCISES

1. Why was man unable to make sufficient satisfaction for the sin that he had committed against God?

2. What are some of the prophecies which were made in regard to the promised Redeemer?
3. What are some of the names of our Redeemer? What do we mean when we say that Christ is our Priest, our Teacher, and our King?
4. Tell of some occasions on which God the Father made known to man that Jesus Christ is His Son.
5. Did Jesus Christ ever declare that He is God? How did He prove to the Jews the truth of His doctrine?

THINGS TO DO

1. Read in a Bible history the story of the transfiguration of Our Lord.
2. Show a special reverence for the holy name of Jesus. Repeat His name in times of temptation.

TEST EXERCISES

A

Draw a line under the word or phrase in parenthesis which makes each statement correct.

Example: Our Lord was named Jesus by (Saint Joseph, the Angel Gabriel, His heavenly Father, His Blessed Mother).

1. The name Jesus means (*watchful, saviour, the good, the kind*).
2. A prophet foretold that the Saviour would be sold for (*thirty, six, twelve, forty*) pieces of silver.
3. Saint (*Peter, Philip, John the Baptist, Jude*) baptized Jesus in the Jordan River.
4. To prove that He had power to forgive sin, Jesus healed a man who had been (*blind, paralyzed, deaf, insane*) for many years.
5. The chief teaching of the Catholic Church about Jesus Christ is that He (*was born in Bethlehem, is God made man, performed miracles, loves sinners*).

B

Complete the following sentences with one word.

Example: The *Saviour* of all men is Jesus Christ.

6. Jesus Christ is God, because He is the only Son of God, having the same Divine as His Father.
7. God did not abandon man after Adam fell into sin, but promised to send into the world a to free man from his sins and to reopen to him the gates of heaven.
8. Christ is our because He is truly the King of all mankind and the Head of the kingdom of God, which is the Church.
9. Our Saviour is called Christ because this name means or consecrated.
10. Jesus Christ is called the Son because He is begotten of the Father from all

PERFECT SCORE 100

MY SCORE

LESSON XV

THE INCARNATION: II

IN OUR last lesson we learned that Jesus Christ is God made man, and we saw what is meant by this truth. In this lesson, we shall consider why He is man as well as God.

Whoever has a human soul and a human body is a man. *Jesus Christ is man, because He is the son of the Blessed Virgin Mary and has a body and soul like ours.* He has a human body from His Immaculate Mother, Mary, and He has also a human soul. It was of His human soul that He spoke when He said on the night before He died: "My soul is sad, even unto death" (Matthew 26:38).

Because Jesus is both God and man, some may ask: "Is He more than one Person?" *No, Jesus Christ is only one Person; and that Person is the second Person of the Blessed Trinity.*

Jesus, the eternal Son of God, is one Divine Person. He was always God, since He is the second Person of the Blessed Trinity. He could not be God now if He were not always God, for God cannot have a beginning. We learned this truth in a former lesson. Being the second Person of the Blessed Trinity, Jesus had no beginning; He always was and always will be.

The Two Natures in Christ

Jesus Christ has two natures: the nature of God and the nature of man. Because He is God, He has a Divine nature; He has all the perfections and powers of God.

Our Lord proved He had a human nature by coming into the world as an infant and by growing into a man. He experienced joy and sorrow like other human beings. He had friends who were close to Him. Such a friend, for example, was Lazarus, whom He raised from the dead. Our Saviour was grieved by men's acts of ingratitude toward Him, and He was pleased to

have little children come to Him. We read in Sacred Scripture that Jesus, the God-man, wept; that He became weary, and suffered from hunger and thirst; and that He died of the awful wounds that were made on His sacred body.

One Divine Person

Although Jesus has both a human body and a human soul, we cannot call Him a human person. We cannot do so because when He took our human nature from His Immaculate Mother, He was already a Divine Person, being the second Person of the Blessed Trinity. We say, therefore, that Jesus Christ is one Divine Person, having two distinct natures. He has a Divine nature and a human nature.

Jesus is one Person, a Divine Person. If He were two persons, that is, if He were both a human person and a Divine Person, then it would have been a human person who died for our sins. His death could not have redeemed us. To save us, He had to be one Divine Person, having the nature of God and the nature of man.

The God-man

We speak of the *time* when God the Son became man. *The Son of God was not always man, but became man at the time of the Incarnation.* Christ has had His Divine nature from all eternity, but this is not true of His human nature. *By the Incarnation is meant that the Son of God, retaining His Divine nature, took to Himself a human nature, that is, a body and soul like ours.* When Jesus Christ became man, He did not at that time begin to exist. He already had His Divine nature, and He merely took to Himself a human nature like ours. He became the God-man. After His death on the cross He did not lose His human nature. He now sits at the right hand of the Father, true God and true man.

When we receive Jesus into our souls in Holy Communion, we receive Him entire, body, soul, and divinity; true God and

true man. And it is thus that we shall find Him when we gain the rewards of heaven.

The Annunciation

The Church teaches us how Christ became man. *The Son of God was conceived and made man by the power of the Holy Ghost in the womb of the Blessed Virgin Mary.* Therefore, Our Saviour took His human nature from His Immaculate Mother. *The Son of God was conceived and made man on Annunciation Day, the day on which the Angel Gabriel announced to the Blessed Virgin Mary that she was to be the Mother of God.*

We know the story of the Annunciation. The Angel Gabriel entered the home of Mary, and spoke to her, saying: "Hail, full of grace, the Lord is with thee. Blessed art thou among women" (Luke 1:28). When the angel told Mary that she was to be the Mother of God, he explained how this mystery would take place by saying: "The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; and therefore the Holy One to be born shall be called the Son of God" (Luke 1:35).

Saint Joseph

One of the greatest saints in heaven is Saint Joseph, the husband of the Blessed Virgin Mary. *Jesus Christ had no human father, but Saint Joseph was the spouse of the Blessed Virgin Mary and the guardian, or foster father, of Christ.* Saint Joseph was a humble carpenter of Nazareth. With the wages he earned from his labor he provided a living for Mary and her Divine Child. He protected them from danger, taking them at one time on a journey to Egypt to escape the wicked plot made by King Herod. Our Lord loved His foster father; and tradition tells us that when the holy man passed from this life, Jesus was at his side to comfort him. This is why we pray to Saint Joseph for the grace of a happy death — a death like his own. The Church celebrates the Feast of Saint Joseph on March 19,

and the Feast of the Patronage of Saint Joseph on the Wednesday following the second Sunday after Easter.

The Birth of Christ

Christ was born of the Blessed Virgin Mary on Christmas Day, in Bethlehem, more than nineteen hundred years ago. Although Mary and Joseph dwelt in Nazareth, they went to the town of Bethlehem in Judea to be enrolled. When they arrived there they found the city filled with strangers and the inn crowded with guests. They were compelled to find shelter in a poor stable, and here the Saviour of the world was born. It was here, too, that the shepherds found Him.

The shepherds while keeping the night watch over their flocks, had beheld an angel, who said to them: "Do not be afraid, for behold, I bring you good news of great joy which shall be to all the people; for there has been born to you today in the town of David a Saviour, who is Christ the Lord. And this shall be a sign to you: you will find an infant wrapped in swaddling clothes and lying in a manger." When the angel ceased to speak a multitude of heavenly spirits sang the praise of God, saying: "Glory to God in the highest, and peace on earth among men of good will" (Luke 2:10-14). This is how the shepherds learned of the birth of Christ. Christmas Day, the Feast of the Birth of Our Saviour, occurs on December 25, and is a holyday of obligation.

CATECHISM QUESTIONS

81. Why is Jesus Christ man?
82. Is Jesus Christ more than one Person?
83. How many natures has Jesus Christ?
84. Was the Son of God always man?
85. What is meant by the Incarnation?
86. How was the Son of God made man?
87. When was the Son of God conceived and made man?
88. Is Saint Joseph the father of Jesus Christ?
89. When was Christ born?

NOTEBOOK EXERCISES

1. Explain why Jesus Christ is man as well as God.
2. Explain why there is only one Person in Jesus Christ.
3. How and when did Jesus Christ become man?
4. Relate the story of the birth of Christ.
5. What was the relationship of Saint Joseph to the Blessed Virgin Mary and to Christ?

THINGS TO DO

1. Reread LESSONS V and VI of this course.
2. Say an Our Father every night of this week in honor of Saint Joseph, asking for the grace of a happy death.

TEST EXERCISES

A

Answer with one word.

Example: On what day was the Son of God conceived and made man? *Annunciation*

1. What saint was the foster father of Jesus Christ?
.....
2. How many natures has Jesus Christ?
3. What angel announced to the Blessed Virgin Mary that she was to be the Mother of God?
4. In what town was Jesus born?
5. On what day was Our Saviour born?

B

From the list at the right, select the phrase which will make each sentence correct, and write the key letter of that phrase in the proper space (.....) in the left-hand column.

Example: Jesus Christ is man, because He is the son of the Blessed Virgin Mary and has a (...).

6. By the Incarnation is meant that the Son of God, retaining His Divine nature,(.....).
7. Jesus Christ was born of the Blessed Virgin Mary on Christmas Day, in Bethlehem, more(.....).
8. The Son of God was not always man, but became man at the time(.....).
9. Jesus Christ is only one Person; and that Person.....(.....).
10. Saint Joseph was....(.....).
- a.* took to Himself a human nature, that is, a body and soul like ours.
- b.* of the Incarnation.
- c.* than nineteen hundred years ago.
- d.* of the Babylonian Captivity.
- e.* body and soul like ours.
- f.* a humble carpenter of Nazareth.
- g.* is the second Person of the Blessed Trinity.

PERFECT SCORE 100

MY SCORE

LESSON XVI

THE REDEMPTION: I

"I believe . . . in Jesus Christ . . . who . . . suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. . . ."

JESUS lived about thirty-three years on earth. During the last three years of His life He devoted Himself to teaching the people, healing the sick and afflicted, and instructing His apostles. The time then came for Him to fulfill His most important work, the work of the Redemption. *By the Redemption is meant that Jesus Christ, as the Redeemer of the whole human race, offered His sufferings and death to God as a fitting sacrifice in satisfaction for the sins of men, and regained for them the right to be children of God and heirs of heaven.*

By his sin, Adam lost for himself and his descendants the wonderful gift of grace. Jesus, the second Adam, by His Passion and death merited for men the opportunity to regain sanctifying grace and to be admitted to the eternal joys of heaven. *The chief sufferings of Christ were His bitter agony of soul, His bloody sweat, His cruel scourging, His crowning with thorns, His crucifixion, and His death on the cross.*

The Last Supper

While Our Saviour taught in towns and country places throughout Palestine, He was watched closely by His enemies. They found fault with His doctrine and tried in every way they could to turn the people against Him. However, it was only at the time appointed by the Father that Our Lord permitted His

enemies to harm Him. His Passion began shortly after He made His triumphant entry into Jerusalem on Palm Sunday, when crowds of people went out to meet Him, waved palm branches in their joy, and spread their garments beneath the feet of the beast He rode upon.

Despite His enemies, Jesus appeared boldly on the streets of Jerusalem and taught from the porches of the temple. But on Thursday of that same week He and His apostles secretly withdrew to a house which contained a large upper room. This room is now known as the Cenacle, that is, the supper room. When evening came, they gathered in this room to celebrate the Feast of the Passover, and, at the close of the supper, Jesus instituted the sacrament of the Holy Eucharist and raised His disciples to the dignity of the priesthood. Before the supper was ended, Judas, one of the twelve, departed from the house. His heart full of evil, he resolved to betray his Divine Master into the hands of His enemies.

Following the Last Supper, Jesus, accompanied by His disciples, went to the Garden of Gethsemani. Then taking with Him Peter, James, and John He entered the Garden. Here He was overcome with sorrow. Going a short distance from the three, and falling upon His face, He prayed to His heavenly Father. He begged Him to remove, if possible, the terrible chalice of suffering. But He closed His prayer with the words: "Yet not as I will, but as Thou wilt" (Matthew 26:39). Jesus prayed to the Father in this manner a second and a third time, and, in His agony, His sweat became as drops of blood. After He had prayed the third time, an angel came to strengthen Him.

Jesus had asked His apostles to pray while He was withdrawn from them, but each time that He returned, He found them asleep. When He rejoined them the third time, He bade them rise because He was about to be betrayed. While Jesus was speaking, Judas entered the Garden. He was accompanied by a band of soldiers who carried torches, clubs, and swords. Upon seeing his Divine Master, Judas said to the soldiers: "Whomever I kiss, that is He; lay hold of Him" (Matthew 26:48). Then he kissed Jesus.

Pontius Pilate

The soldiers took the Saviour first of all to the house of the priest Annas, who, after questioning Him, sent Him to the high priest Caiphas. The high council of the Jews then held a night meeting during which they pretended to give Jesus a fair trial.

Christ died on Good Friday. Early that morning, the high council held another meeting, after which they led Jesus before Pontius Pilate, the Roman governor. Gathering in the courtyard of his palace, the Jews demanded that the governor condemn Our Lord to death. Pilate examined Jesus and found no fault with Him. Jesus was then taken to Herod, the ruler of Galilee, who was at that time in Jerusalem. Herod only mocked the Saviour and sent Him back to the Roman governor.

Jesus Is Scourged

Seeing that the mob was determined to have its way, Pilate ordered the soldiers to scourge the Saviour. These cruel men took Jesus into a hall, stripped Him of His garments, and beat Him with whips until His whole body became covered with bleeding wounds. When Our Lord had suffered this torture, they put a scarlet cloak about Him, and pressed a crown of thorns into His sacred head. They then placed a reed in His right hand, and bowing down before Him, mocked Him, saying, "Hail, King of the Jews!" (Matthew 27:29). When the soldiers brought Jesus back to Pilate, the mob demanded that he condemn the Saviour to death. Fearing the people, Pilate yielded to their demands.

The Way to Calvary

As soon as Jesus had been condemned to death, the soldiers tore the royal robe from His shoulders and clothed Him in His own garments. They then laid a heavy cross on His shoulders and led Him along the street which was afterward called the

"Way of Sorrows." Since two thieves were to be crucified also, they too were given crosses to carry, and, together with the Saviour, were driven along the road that ended at Calvary. Seeing that Jesus was fainting beneath His burden, the soldiers forced a man named Simon to help Him carry His cross.

The Crucifixion

Christ died on Golgotha, a place outside the city of Jerusalem. When our Divine Saviour reached Golgotha, the soldiers offered Him wine mingled with gall in order to deaden His pain; but after Jesus tasted it He would not drink. Then the soldiers stripped Him of His garments and fastened Him to the cross, driving nails through His sacred hands and feet. They then raised the cross and fixed it to the ground.

Jesus hung for three hours upon the cross between the two thieves who were crucified with Him. While His enemies mocked Him, His Blessed Mother, Mary Magdalene, Mary of Cleophas, and His beloved disciple Saint John stood by His cross. Jesus said to His Mother, "Woman, behold thy son," and then He said to Saint John, "Behold thy mother" (John 19:26-27). Thus Our Lord entrusted to Saint John the care of His Mother, and from that hour this faithful apostle looked upon Mary as his Mother and provided for her until her death.

The Saviour Dies

It was on Good Friday about the sixth hour (noon) that Jesus was crucified. From that time until the ninth hour, the sun was darkened. At the ninth hour, or three o'clock in the afternoon, Jesus cried out to His heavenly Father: "My God, My God, why hast Thou forsaken Me?" (Matthew 27:46), and after a moment's silence, He said: "I thirst" (John 19:28). One of the soldiers dipped a sponge in vinegar, and putting it on the end of a reed, held it to the lips of the Saviour. When Jesus had tasted it, He said: "It is consummated!" (John 19:30), which

means, "It is finished." Then in a loud voice, He cried out: "Father, into Thy hands I commend My spirit" (Luke 23:46), and, bowing His head, He died.

At the moment of Christ's death, the veil of the temple was torn from top to bottom, the earth quaked, and bodies of the saints arose and appeared to many. The Roman centurion who was standing near the cross saw what happened, and exclaimed: "Truly this man was the Son of God" (Mark 15:39).

CATECHISM QUESTIONS

90. What is meant by the Redemption?
91. What were the chief sufferings of Christ?
92. When did Christ die?
93. Where did Christ die?

NOTEBOOK EXERCISES

1. What took place at the Last Supper?
2. When did the Passion of Christ begin?
3. What were the names of the three apostles who accompanied Jesus into the Garden of Gethsemani? Describe Our Lord's agony in the Garden. Who betrayed Jesus to His enemies? Who condemned Our Saviour to death?
4. Describe the scourging and the crowning with thorns. Who were crucified with Jesus? To which of His apostles did Jesus entrust the care of His Blessed Mother?
5. When and where did Christ die? How many hours did He hang upon the cross and what were the last words He uttered? What happened at the moment of Christ's death?

THINGS TO DO

1. Say a decade of the sorrowful mysteries of the rosary every day of this week.
2. Read in a Bible history the story of the crucifixion of Christ and note the dispositions of the two thieves who were crucified with Him.

TEST EXERCISES

A

Complete the following sentences with one word.

Example: Jesus made His triumphant entry into Jerusalem on*Palm*.....*Sunday*.

1. By the is meant that Jesus Christ, as the Redeemer of the whole human race, offered His sufferings and death to God as a fitting sacrifice in satisfaction for the sins of men, and regained for them the right to be children of God and heirs of heaven.
2. The chief sufferings of Christ were His bitter agony of soul, His bloody, His cruel scourging, His crowning with thorns, His crucifixion, and His death on the cross.
3. Christ died on Good
4. Christ died on, a place outside the city of Jerusalem.
5. At the moment of Christ's death the veil of the was torn from top to bottom.

B

Answer with one word.

Example: Who was forced to help Jesus carry His cross?*Simon*.....

6. Which of the twelve apostles betrayed Jesus?
7. What is the room called in which Jesus instituted the sacrament of the Holy Eucharist?
8. To which one of His apostles did Jesus entrust the care of His Blessed Mother?
9. How many hours did Our Saviour hang upon the cross?
10. What kind of criminals were the two men who were crucified with Jesus?

PERFECT SCORE 100

MY SCORE

LESSON XVII

THE REDEMPTION: II

BECAUSE Jesus died for love of us, we should have a great devotion to His Passion and death. We should own a crucifix, look at it often, and say to ourselves: "Jesus died for love of me; He wished to save me from the just punishments which I deserve for my sins. Since He loves me so much, I am going to love and serve Him. I am going to avoid sin and do good." We should make the Way of the Cross frequently and in this manner think of the sufferings and death of Our Lord.

Lessons from the Death of Christ

Jesus, our Divine Teacher, taught us by act as well as by word; and He taught us many truths as He hung upon the cross. *From the sufferings and death of Christ we learn God's love for man and the evil of sin, for which God, who is all-just, demands such great satisfaction.*

God hates sin because it is against His own Divine nature. God is all-holy, all-good. There cannot be the least sin in God, because sin is unholy. It is because God loves us that the Son of God, the second Person of the Blessed Trinity, came down from heaven and suffered and died. He offered Himself on the cross in satisfaction for our sins. Sin is committed by the proud and disobedient. Jesus atoned for man's pride by being publicly humiliated, especially by dying the death of a criminal. He willingly obeyed the wishes of His heavenly Father by suffering terrible torments; and thus He satisfied God for man's disobedience to His divine commands.

Jesus took away the awful effects of sin, therefore, by His own death. It is because God loves us and is all-merciful that Jesus died for us. God is also all-just; therefore, He demands

that we do some penance for the evil we do. We must unite our acts of penance as well as our troubles and sufferings to the sufferings of Our Lord. In this way we are able to satisfy at least for the temporal punishment due to our sins, even after their guilt is forgiven by the Passion and death of Our Saviour.

The Burial of Christ

Because the great Sabbath of the Paschal week would begin at sunset, the body of Christ, as well as the bodies of the two thieves, had to be buried before the feast began. For this reason the Jews went to Pilate and asked that the legs of those who had been crucified might be broken and thus their death hastened. Receiving permission, the soldiers first broke the legs of the two thieves. When they came to Jesus, they found Him already dead. So they did not break His legs, but one of the soldiers pierced His side with a lance, and immediately there came forth blood and water.

One of Our Saviour's most devout disciples was Joseph of Arimathea, who was a man of wealth. Knowing that the Saviour had no tomb of His own, Joseph went to Pilate and asked for the body of Jesus. Pilate was surprised when he was told that Jesus was already dead, but after having satisfied himself that this was true, he granted Joseph's request. Joseph and his companions took the body of Our Lord down from the cross, covered it with spices, and wrapped it in fine linen. Having a tomb close by which Joseph had hewn for himself out of a rock, they laid the body within it and closed the entrance with a great stone.

The Jews remembered that Jesus had said that He would rise from the dead on the third day. They feared that the disciples of the Saviour would steal the body of their Master and claim that He had risen. They therefore went to Pilate and asked that guards be stationed at the tomb until after the third day. Receiving permission from Pilate, they sealed the stone that filled the entrance to the tomb and set guards to watch the holy sepulchre.

"He Descended into Hell"

In saying the Apostles' Creed we mention the death and burial of Our Lord, and then we add: "He descended [went down] into hell." *When we say that Christ descended into hell we mean that, after He died, the soul of Christ descended into a place or state of rest, called limbo, where the souls of the just were waiting for Him.*

The hell thus spoken of in the Apostles' Creed was not the hell of the damned, but a place or state of rest called limbo. Here were the souls of the just, that is to say, the souls of those who had died in the state of grace and had fully paid the debt of their temporal punishment in purgatory. These souls did not suffer any torments, but they did not see God because heaven was still closed to man. Limbo is sometimes spoken of in Holy Scripture as "Abraham's bosom." It was so called because Abraham was the father of God's chosen people. Those who shared his faith and followed his good example were said to "repose in his bosom," which is to say, they were with Abraham.

The souls of the just were awaiting the coming of their Saviour. *Christ went to limbo to announce to the souls waiting there the joyful news that He had reopened heaven to mankind.* We can imagine the great happiness of the souls in limbo when they saw Christ. They enjoyed the vision of God. The Good Thief found Christ's promise from the cross fulfilled — "This day thou shalt be with Me in paradise" — for his soul, too, went down into limbo, and there it saw God. To see God is to be in paradise.

By the descent of Christ into hell, we are reminded that Our Saviour redeemed not only those who were born after His coming on earth, but also those who lived before His coming, and those who shall be born until the end of time. Christ died for *all* men, for each and every person who ever lived or who shall live. By His death He gained every blessing for man; and it is especially through His death that the sacraments of the Church have

power to give grace, and our good works receive the power to merit grace and glory.

When Our Saviour died upon the cross, His soul was separated from His body, for death means the separation of the soul from the body. *While His soul was in limbo, Christ's body was in the holy sepulchre.* Although His soul was separated from His sacred body, the Church teaches that His divinity was never parted from either His soul or His body. By lying in the tomb until the third day He proved that He was really dead, that His soul had left His body. His tomb was sealed and guarded by soldiers day and night. Everything was in readiness, however, for the glory and joy of Easter, for it was God, the Creator of life, who lay in the sepulchre.

CATECHISM QUESTIONS

94. What do we learn from the sufferings and death of Christ?
95. What do we mean when we say in the Apostles' Creed that Christ descended into hell?
96. Why did Christ go to limbo?
97. Where was Christ's body while His soul was in limbo?

NOTEBOOK EXERCISES

1. In what special way can we show our devotion to the Passion and death of Christ? What great truths did Our Lord teach us by His Passion and death?
2. In whose tomb was Our Saviour buried? Why did the Jews request of Pilate that he have the tomb of Christ guarded?
3. Why is limbo sometimes spoken of in the Bible as "Abraham's bosom"?
4. Did the Good Thief go to limbo also? What promise did Jesus give to him while they both hung upon a cross?
5. For whom did Christ die? In what does death consist? Was the divinity of Christ separated from His sacred body while it lay in the tomb?

THINGS TO DO

1. Make the Stations of the Cross on Friday of this week.
2. Unite all your disappointments, pains, and sorrows with the agonies that Christ suffered for your sins.

TEST EXERCISES

A

Complete the following sentences with one word.

Example: Jesus took away the awful effects ofsin..... by His own death.

1. From the sufferings and death of Christ we learn God's love for man and the of sin, for which God, who is all-just, demands such great satisfaction.
2. Jesus was buried in the tomb of of Arimathea.
3. When we say that Christ descended into hell we mean that, after He died, the of Christ descended into a place or state of rest, called limbo, where the souls of the just were waiting for Him.
4. Christ went to limbo to announce to the souls waiting there the joyful news that He had heaven to mankind.
5. While His soul was in limbo, Christ's body was in the holy

B

From the list at the right, select the phrase which will make each sentence correct, and write the key letter of that phrase in the proper space (.....) in the left-hand column.

Example: Because Jesus died for love of us, we should have a great (...f...).

- | | |
|--|---------------------------------------|
| 6. It is because God loves us and is all-merciful that Jesus(.....). | a. came forth blood and water. |
| 7. When a soldier thrust a lance into Christ's side, there (.....). | b. was separated from His body. |
| 8. Limbo is sometimes spoken of in the Bible as(.....). | c. died for us. |
| 9. Christ died for all men, for each and every person who ever lived(.....). | d. "A b r a h a m ' s bosom." |
| 10. By lying in the tomb until the third day, Christ proved that He was really dead, that His soul(.....). | e. came forth only water. |
| | f. devotion to His Passion and death. |
| | g. or shall live. |

PERFECT SCORE 100

MY SCORE

LESSON XVIII

THE REDEMPTION: III

WHEN Jesus died and was buried, the apostles were overcome with sorrow. But their grief did not last long; their Divine Master soon rose from the dead. *Christ rose from the dead, glorious and immortal, on Easter Sunday, the third day after His death.* We do not know the exact time at which this wonderful event took place; however, we are sure that it was very early in the morning. The soul of Christ, rising from limbo, united itself with His sacred body. As the Saviour rose from the dead, the earth quaked. Our Lord came forth from the sealed tomb, His face shining as the sun, and His garments glistening like snow. An angel, coming down from heaven, rolled back the stone from the entrance of the sepulchre and kept watch at the empty tomb.

Overcome with fear by the shaking of the earth and the sight of the angel, the soldiers on guard fell to the earth stunned. As soon as they regained their senses, they fled to Jerusalem and told the chief priests what had happened. These evil men paid the soldiers a large sum of money so that they would declare openly that the body of Jesus had been stolen by His disciples.

Why Christ Rose from the Dead

The Resurrection is the most glorious mystery of Our Saviour's life. *Christ rose from the dead to show that He is true God and to teach us that we, too, shall rise from the dead.* Because Jesus is God, it was by His own power that He came forth from the grave, living. His body was glorious and immortal. It shone with a light far greater than that of the sun, although He did not choose to manifest its radiance at all times.

Christ has promised His followers that after their bodies have risen from the dead they shall have beauties and powers they

never possessed before. Every time the faithful approach the holy table they are reminded of this promise. Upon receiving the sacred Host they hear the words: "May the Body of Our Lord Jesus Christ preserve thy soul to life everlasting. Amen." *All men will rise from the dead, but only those who have been faithful to Christ will share in His glory.* The bodies of the wicked will also rise, but not to share in the glory of Christ. They will be condemned to suffer forever in hell.

The Forty Days

The apostles were overjoyed when they knew that Jesus had risen from the dead. Their Divine Master had warned them, however, even before His death, that He would soon return to His heavenly Father. He would do so for their own good, and for the good of the Church. *Christ ascended, body and soul, into heaven on Ascension Day, forty days after His Resurrection.* He returned to His Father, for He had finished the work of the Redemption. *Christ remained on earth forty days after His Resurrection to prove that He had truly risen from the dead and to complete the instruction of the apostles.*

Although the Bible makes no mention of the event, there is a tradition in the Church that Jesus appeared first of all to His Blessed Mother. Holy Scripture relates that He appeared to Mary Magdalene, to the holy women, to Saint Peter, to two of His disciples who were on their way to Emmaus, to the apostles when Thomas was not present, and to the apostles, eight days later, when Thomas was present. Our Lord also made Himself known on other occasions. In Galilee He appeared to some of His apostles on the shores of the Sea of Tiberias and also on a mountain. Saint Paul tells us that Jesus also appeared before a gathering of more than five hundred brethren. Later, He was seen by Saint James, and then by all the apostles.

During the forty days which Our Saviour spent on earth after His Resurrection, He instructed His apostles and made many things clear to them which they had not understood. He gave Saint Peter the office of visible head of the Church, as He had promised, and commanded the apostles to teach and baptize all

the nations of the earth. It was after the Resurrection, too, that Jesus gave His apostles the power to forgive sins. He also promised to send them the Holy Ghost to help and guide them and all the faithful until the end of time.

The Ascension

When the time came for Jesus to return to His heavenly Father, He told His apostles to go back to Jerusalem. As they sat together at dinner, the Saviour joined them and bade them remain in the Holy City and wait there for the promise of the Father. He said to them: "For John indeed baptized with water, but you shall be baptized with the Holy Spirit not many days hence" (Acts 1:5). At the close of the meal the apostles rose and followed their Divine Master outside the city. When they reached a place generally thought to be Mount Olivet, Jesus extended His hands and blessed them. Then He was raised from the earth, and a cloud hid Him from their sight.

As the apostles stood staring into the sky, two angels appeared beside them and said to them: "Men of Galilee, why do you stand looking up to heaven? This Jesus who has been taken up from you into heaven, will come in the same way as you have seen Him going up to heaven" (Acts 1:11).

Great Feastdays

The Church celebrates the Resurrection of Christ, her Divine Founder, on Easter Sunday, and His going up into heaven on Ascension Thursday. Ascension Thursday is a holyday of obligation; therefore, it is a day on which the faithful are obliged to assist at Mass. These two feasts are observed with great joy. The word "alleluia," expressing gladness, occurs over and over again in the prayers of the Masses for those days and also of the Masses between these two feasts. On Easter Sunday the Church rejoices in Christ's triumph over death and sin, and calls to the minds of the faithful the truth that Jesus reopened the gates of heaven to fallen man. On Ascension Thursday the Church prays that we her children may dwell in heaven in spirit. On this day

Our Lord, accompanied by the souls of the just who had been freed from limbo, entered heaven to prepare a place for us.

Christ the King

When we say that Christ sits at the right hand of God, the Father Almighty, we mean that Our Lord as God is equal to the Father, and that as man He shares above all the saints in the glory of His Father and exercises for all eternity the supreme authority of a king over all creatures.

When the Jews brought Jesus before Pontius Pilate, insisting that He be put to death, the Roman procurator took the Saviour aside and spoke to Him. He had heard the Jews mockingly call Him a king, and so Pilate asked Our Lord if He really were a king. Jesus told Pilate that His kingdom was not of this world. After being questioned further, He added: "Thou sayest it; I am a king. This is why I was born, and why I have come into the world . . ." (John 18:37). Christ governs His kingdom, or the Church, and we, the members of His Church, are His faithful subjects. Although we live *in* the world, we do not live *for* it. Our real home is heaven and Christ is our eternal King. He is the God-man. As God He is equal to the Father. As man, He is Ruler over everything created, and His rule will never end.

Christ the Judge

Christ is not only our Ruler; He is also our Judge. *When we say that Christ will come from thence to judge the living and the dead, we mean that on the last day Our Lord will come to pronounce a sentence of eternal reward or of eternal punishment on everyone who has ever lived in this world.* In a future lesson of this course we shall discuss the second coming of Christ and the general judgment.

CATECHISM QUESTIONS

98. When did Christ rise from the dead?
99. Why did Christ rise from the dead?

100. Will all men rise from the dead?
101. When did Christ ascend into heaven?
102. Why did Christ remain on earth forty days after His Resurrection?
103. What do we mean when we say that Christ sits at the right hand of God, the Father Almighty?
104. What do we mean when we say that Christ will come from thence to judge the living and the dead?

NOTEBOOK EXERCISES

1. What did the soldiers do when they fled to Jerusalem after the Resurrection of Christ?
2. What truth did Our Saviour teach us by His Resurrection from the dead? Of what great promise made by Christ are we reminded when we receive Holy Communion?
3. Who witnessed the Ascension of Christ into heaven? Did Jesus have any companions when He entered heaven? If so, who were they?
4. Name some of those to whom Christ appeared after His Resurrection.
5. What is meant by the words in the Creed: *... sitteth at the right hand of God, the Father Almighty*? What is meant by the words: *... from thence He shall come to judge the living and the dead*?

THINGS TO DO

1. Find a picture of the Resurrection of Our Lord and study it carefully. Can you tell why the risen Christ is so often pictured with a banner?
2. Say the five glorious mysteries of the rosary on Saturday of this week.

TEST EXERCISES

A

Answer with one word.

Example: Whom did Christ make the visible head of the Church? *Peter*

1. On what day of the week did Jesus ascend into heaven?
.....
2. How many days did Jesus remain on earth after He rose from the dead?
3. Which is the most glorious mystery of Our Saviour's life?
.....
4. On the shore of what sea did Jesus appear to His disciples after the Resurrection?
5. What word expressing gladness is found over and over again in the Masses for the Feasts of Easter and the Ascension?

B

Complete the following sentences with one word.

Example: It was after the Resurrection that Jesus gave His*apostles*.....the power to forgive sins.

6. Christ rose from the dead, glorious and immortal, on Sunday, the third day after His death.
7. Christ rose from the dead to show that He is true and to teach us that we, too, shall rise from the dead.
8. Christ ascended, and soul, into heaven on Ascension Day, forty days after His Resurrection.
9. Christ remained on earth forty days after His Resurrection to prove that He had truly risen from the dead and to complete the of the apostles.
10. When we say that Christ sits at the right hand of God, the Father Almighty, we mean that Our Lord as is equal to the Father, and that as man He shares above all the saints in the glory of His Father and exercises for all eternity the supreme authority of a king over all creatures.

PERFECT SCORE 100

MY SCORE

LESSON XIX

THE HOLY GHOST AND GRACE: I

"...I believe in the Holy Ghost...."

WHEN we recite the Apostles' Creed we say: "...I believe in the Holy Ghost...." *The Holy Ghost is God and the third Person of the Blessed Trinity.* As we brought out in our fifth lesson, there are three Persons in God, the Father, the Son, and the Holy Ghost. *The Holy Ghost proceeds from the Father and the Son.* He is breathed forth, as it were, by the Father and the Son. "Spirit" is an English word which comes from the Latin "spiritus," meaning breath.

The Holy Ghost has an eternal existence; He has always been. He shares with the Father and the Son all the divine perfections. This is why we say: *The Holy Ghost is equal to the Father and the Son, because He is God.*

"Another Advocate"

In telling the story of the Ascension of Our Lord in our last lesson, we mentioned that Jesus directed His apostles to remain in Jerusalem and to wait for the promise of the Father. He said to them: "For John indeed baptized with water, but you shall be baptized with the Holy Spirit not many days hence" (Acts 1:5). This was not the first time Jesus promised His apostles that the Holy Ghost would be sent to them. He had made this same promise several times before. Once He said: "And I will ask the Father and He will give you another Advocate to dwell with you forever, the Spirit of truth whom the world cannot receive, because it neither sees Him nor knows Him. But you shall know Him, because He will dwell with you, and be in you" (John 14:16-17).

By "another Advocate" Jesus meant another Being like Himself; in other words, God the Holy Ghost. Jesus promised that (1) the Holy Ghost would stay forever with His apostles and His Church; (2) He would be in all who receive the sacraments of Baptism and Confirmation; and (3) He would give them the graces necessary to keep their souls holy.

Pentecost Sunday

Fifty days after Easter and ten days after the Ascension of Our Lord into heaven, the Jews kept a great festival called the Feast of Pentecost. On this joyous day, at about nine o'clock in the morning, the apostles and their companions were together at prayer. Suddenly they heard a sound from heaven, as of a violent wind coming; and it filled the whole house in which they were sitting. There appeared to them parted tongues, as it were of fire, which sat upon every one of them. Being filled with the Holy Ghost, the apostles began to speak in different languages, according as the Holy Spirit gave them to speak. The apostles were no longer timid and afraid, but boldly left the house in which they were gathered to preach the Gospel of Christ.

Symbols of the Holy Ghost

When the Holy Ghost entered the house where the apostles were at prayer, there was a sound from heaven, as of a violent wind coming. Breath and wind are symbols or signs of the breathing grace of the Holy Ghost. A symbol is something that represents or stands for a real thing. The Holy Ghost came down upon the apostles in the form of tongues. The tongue is the organ of speech; so tongues were the symbol of the different languages the apostles were to speak in order to preach to all nations. These tongues were as of fire. Now, one of the powers of fire is to cleanse. The Holy Ghost cleansed the apostles from sin and filled them with divine grace. In other words, He sanctified them or made them holy. Fire also gives light. The Holy Ghost enlightened the minds of the apostles just as Jesus promised He

would do. They were able, therefore, to understand more clearly the teachings of Christ. Fire gives warmth; and the Holy Spirit inflamed or warmed the hearts of the apostles so that, fearing no one, they might spread the teachings of their beloved Lord throughout the world.

At the baptism of Christ the Holy Ghost made known His presence under the form of a dove. The dove is a symbol of purity because, when Noe released a dove from the ark, it returned to him without having rested its feet on the dead bodies of men and beasts. The dove, therefore, is a fitting symbol of the Holy Ghost, who is all-pure.

Life-giving Spirit

The Father sent His Divine Son into the world to save sinful men. The Holy Ghost came to continue the work of salvation, which is known as the work of sanctification. *The Holy Ghost dwells in the Church as the source of its life and sanctifies souls through the gift of grace.* The Holy Ghost gives grace to each member of the Church as well as to the whole Church. Before Christ ascended into heaven He organized His Church, but He did not complete this great work. The Church was like the body of Adam before God breathed into it the breath of life. It needed the spirit to make it live and to direct it. On Pentecost Sunday Christ sent down upon His Church the Holy Ghost, to give it the breath of life. This is why Pentecost Sunday is often called the birthday of the Church.

Grace, a Gift of God

We said that the Holy Ghost sanctifies souls or makes them holy through the gift of grace. We must now understand what is meant by grace. *Grace is a supernatural gift of God bestowed on us through the merits of Jesus Christ for our salvation.*

Grace, then, is a gift. A gift is something which is given freely and is of benefit to the one who receives it. It also proves the goodness and kindness of the person who gives it. God, the

Giver of all perfect gifts, is the Giver of grace. We remember that when God created man, He gave him wonderful natural gifts, gifts which belong to his human nature, such as, for example, the power of speech. Out of His own pure goodness, God also gave man *supernatural* gifts, or gifts which are above his human nature. The chief supernatural gift which God gave man was sanctifying grace. This gift made him a child of God and gave him the right to enter heaven.

Through the Merits of Jesus Christ

Adam was given sanctifying grace when God made him, but by sin he lost this gift for himself and for his descendants. Since infinite satisfaction was needed to atone for sin, men had no power of themselves to regain grace. They were only creatures. In His mercy, God sent His own Divine Son to satisfy for the sins of all men and to regain for them the supernatural gifts they had lost by sin. It was especially by His death that Our Lord merited all supernatural gifts for men.

For Our Salvation

Finally, grace is a gift which God gives to us for our salvation. We were put in this world for but one purpose — to save our souls. God placed us on this earth and gave us great natural gifts so that we might live according to His plan for us. He intended that we should gain the supernatural happiness of His companionship in heaven. In order that we may live holy lives and thus gain heaven, He gives us wonderful gifts to help us save our souls. We shall learn about these gifts or graces in our next lesson.

CATECHISM QUESTIONS

105. Who is the Holy Ghost?
106. From whom does the Holy Ghost proceed?

107. Is the Holy Ghost equal to the Father and the Son?
108. What does the Holy Ghost do for the salvation of mankind?
109. What is grace?

NOTEBOOK EXERCISES

1. Who is the Holy Ghost and from whom does He proceed?
2. Why is the Holy Ghost called the Advocate?
3. How did the Holy Ghost come down upon the apostles? Name some of the chief symbols of the Holy Ghost and tell why they have been chosen.
4. What is the chief gift of God to man? What is meant by sanctifying grace?
5. For what purpose did God put us in this world? How does God help us to carry out this purpose?

THINGS TO DO

1. Obtain a picture of the descent of the Holy Ghost upon the apostles. Study it carefully. Note how the Holy Ghost is represented.
2. Commit to memory this little prayer to the Holy Ghost so that you may say it often: "Holy Spirit of Truth, come into our hearts; give to all peoples the brightness of Thy light, that they may be well pleasing to Thee in unity of faith." (Indulgence of 300 days.)

TEST EXERCISES

A

Draw a line under the word or phrase in parenthesis which makes each statement correct.

Example: Jesus told His apostles to remain in (Jerusalem, Cana, Bethlehem, Nazareth) and to wait for the promise of the Father.

1. The word "spirit" comes from the Latin "spiritus," meaning (*fire, breath, heart, mind*).

2. The Holy Ghost came down upon the apostles (*seven, six, ten, nine*) days after the Ascension of Our Lord into heaven.
3. On (*Palm, Easter, Trinity, Pentecost*) Sunday the Holy Ghost came down upon His Church to give it the breath of life.
4. Grace is a supernatural gift of God bestowed on us through the merits of (*the angels, Jesus Christ, the Blessed Virgin Mary, the saints*) for our salvation.
5. The chief gift which God has given man is (*sanctifying grace, immortality, understanding, free will*), the gift which makes him a child of God and gives him the right to enter heaven.

B

Complete the following sentences with one word.

Example: The Holy Ghost is God and the.....*third*.....
Person of the Blessed Trinity.

6. The Holy Ghost from the Father and the Son.
7. The Holy Ghost is equal to the Father and the Son, because He is
8. The Holy Ghost dwells in the Church as the source of its and sanctifies souls through the gift of grace.
9. We were put in this world for one purpose — to save our
10. Adam was given sanctifying grace when God created him, but he and his descendants lost it by

PERFECT SCORE 100

MY SCORE

LESSON XX

THE HOLY GHOST AND GRACE: II

WE LEARNED in our last lesson that grace is a supernatural gift of God, a gift bestowed on us through the merits of Jesus Christ for our salvation. We pointed out the difference between a natural gift and a supernatural one, and explained that the latter is given us to help us gain heaven. We also brought out that grace is a gift of the Holy Ghost, since it is the special work of the Holy Ghost to give grace and to make us holy.

Sanctifying Grace

Not all graces are the same. *There are two kinds of grace: sanctifying grace and actual grace. Both are gifts of God. Sanctifying grace is that grace which confers on our souls a new life, that is, a sharing in the life of God Himself.*

Sanctifying grace is also called habitual grace. It remains in the soul until it is cast out by mortal sin, for only mortal sin can destroy it. We say, then, that when a soul is in the state of mortal sin, it is spiritually dead. It is deprived of its supernatural life, which is sanctifying grace. Since sanctifying grace is something spiritual, it cannot be recognized by our bodily senses. It cannot be seen, touched, tasted, or distinguished in any other way by the senses.

The Chief Effects of Sanctifying Grace

In order to know why sanctifying grace makes us dear to God, we must understand the effects which it has on the soul. *The chief effects of sanctifying grace are: first, it makes us holy and pleasing to God; second, it makes us adopted children of God;*

third, it makes us temples of the Holy Ghost; fourth, it gives us the right to heaven.

Sanctifying grace makes us holy and pleasing to God. When our souls share in the life of God, they are necessarily holy. They are pleasing in His sight because they have a share of His own beauty. Sanctifying grace makes us the adopted children of God. When God created our first parents, He gave them sanctifying grace and thus made them His adopted children. By Adam's sin of disobedience man lost the greatest gift of God, sanctifying grace. Jesus, by His life, sufferings, and death restored sanctifying grace to man. To gain it, however, everyone must receive Baptism, at least in desire.

Sanctifying grace makes us temples of the Holy Ghost. The Holy Ghost is the life-giving Spirit, because He gives supernatural life to the soul. He does this by supplying our souls with sanctifying grace, which cleanses them from sin, makes them holy, and helps us to lead a good life. When the Holy Ghost dwells in the soul, the body becomes His living temple. "Or do you not know that your members are the temple of the Holy Spirit, who is in you, whom you have from God, and that you are not your own?" (I Corinthians 6:19).

Since sanctifying grace cleanses the soul and makes it holy, it thereby prepares us for heaven and gives us the right to live there eternally. Through the sin of Adam we lost the right to heaven; but when Jesus suffered and died for our sins, He reopened the gates of heaven to all men who die in the friendship of God, that is, those who die in the state of sanctifying grace.

Joseph in Egypt

We can compare the gift of sanctifying grace to the favor which the great Pharaoh of Egypt bestowed upon Joseph when he took him out of prison. He removed his disgrace by honoring him with a high office, that of prime minister of the land. By this honor he gave him a share in his own greatness and splendor. Pharaoh took off Joseph's prison garments, clothed him in a

silk robe, placed a gold chain about his neck, and gave him a ring from his own hand. Joseph, therefore, was like an adopted son of this mighty ruler, for everywhere he went the people honored him as next to the Pharaoh in power and glory.

When God gives us sanctifying grace He does for us something like the good things that Pharaoh did for Joseph. By bestowing sanctifying grace upon us He takes away our prison garments of sin, and clothes us in the beauty of His own holiness. He permits us to share in His divine life, in the same way that Joseph was given a share in the Pharaoh's wealth, honor, and power. We become pleasing in the sight of God for the same reasons that Joseph, in his princely robes, was pleasing in the sight of the great ruler of Egypt.

Actual Grace

The second kind of grace, as we said, is actual grace. *Actual grace is a supernatural help of God which enlightens our mind and strengthens our will to do good and to avoid evil.* It is a supernatural gift of God. Unlike sanctifying grace, it is not a quality dwelling in the soul. It is a divine impulse giving us light to know what is good and strength to do it; or light to know what is bad and strength to avoid it. God makes use of many external occasions as suitable opportunities for giving actual graces, for example, sermons, the reading of good books, the loss of wealth, sickness, looking at religious pictures, and the good example of others.

When we possess sanctifying grace we please God; therefore, we can perform acts of merit for ourselves, works that gain for us a heavenly reward. If a person is in the state of mortal sin, he can perform some good works by his natural powers. He can even perform supernatural works with the aid of actual grace. These works do not merit eternal life, because his soul does not possess sanctifying grace; but they help him to return to the state of sanctifying grace.

The Prodigal Son

The Prodigal Son, we remember, was in the state of mortal sin. It was while suffering hardships that he realized the sinfulness of his life. Only then did he become sorry for having offended his father so grievously. The father in the parable represents God, the heavenly Father. The turning away from sin on the part of the Prodigal Son was a result of his having received actual grace, the grace that helped him to repent. It was a supernatural help that he received since it aided him to do what he otherwise would have failed to do. Left to himself, he would have sunk deeper and deeper into sin, and, finally, would have given way to despair. By the divine help of God, which is actual grace, the Prodigal Son realized what his sins had cost him, turned away from evil, made an act of contrition, and returned to his father.

CATECHISM QUESTIONS

110. How many kinds of grace are there?
111. What is sanctifying grace?
112. What are the chief effects of sanctifying grace?
113. What is actual grace?

NOTEBOOK EXERCISES

1. Explain what you understand by sanctifying grace. Why cannot sanctifying grace be recognized by our bodily senses?
2. How does sanctifying grace make us temples of the Holy Ghost?
3. Compare the gift of sanctifying grace to the favor which the Pharaoh of Egypt bestowed upon Joseph.
4. How does actual grace differ from sanctifying grace? List several occasions which God may use as suitable opportunities for giving actual graces.
5. Tell the story of the Prodigal Son. How was he able to abandon his wicked way of life and return to his father?

THINGS TO DO

1. Read in your Bible history (a) the story of Joseph's rise to power in Egypt, and (b) the parable of the Prodigal Son.
2. Say a Glory be to the Father every noon of this week, after saying the Angelus, for the conversion of fallen-away Catholics. Ask that they may follow the example of the Prodigal Son and ask forgiveness of their heavenly Father.

TEST EXERCISES

A

Complete the following sentences with one word.

Example: Sanctifying grace makes us holy and *pleasing* to God.

1. There are two kinds of grace: sanctifying grace and grace.
2. grace is that grace which confers on our souls a new life, that is, a sharing in the life of God Himself.
3. grace is a supernatural help of God which enlightens our mind and strengthens our will to do good and to avoid evil.
4. Sanctifying grace makes us children of God and temples of the Holy Ghost.
5. Sanctifying grace also gives us the right to

B

From the list at the right, select the phrase which will make each sentence correct. Write the key letter of that phrase in the proper space (.....) in the left-hand column.

Example: Sanctifying grace is also (...).

- | | |
|---|----------------------------------|
| 6. Since sanctifying grace is some-
thing spiritual,(.....). | a. within his natural
powers. |
|---|----------------------------------|

- | | |
|---|---|
| 7. Sanctifying grace remains in the soul until it is(.....). | <i>b.</i> it cannot be recognized by our bodily senses. |
| 8. The Holy Spirit gives supernatural life to the soul (.....). | <i>c.</i> actual grace which helped him to repent. |
| 9. The turning away from sin on the part of the Prodigal Son was a result of his having received(.....). | <i>d.</i> light to know what is bad and strength to avoid it. |
| | <i>e.</i> called habitual grace. |
| 10. Actual grace is a divine impulse giving us light to know what is good and strength to do it; or(.....). | <i>f.</i> cast out by mortal sin. |
| | <i>g.</i> by supplying it with sanctifying grace. |

PERFECT SCORE 100

MY SCORE

LESSON XXI

THE HOLY GHOST AND GRACE: III

GOD, who is all-good and all-merciful, gives to each of us the graces necessary to save our souls. Christ died, not for a few, but for all men. The Holy Ghost, who bestows the graces merited by Christ, gives them generously to all. If we fall into sin, the fault is ours; we have not made use of the graces given us. *Unfortunately, we can resist the grace of God, for our will is free, and God does not force us to accept His grace.* We turn away from the influence of the Holy Ghost and we neglect to ask His guidance. We also neglect to receive the sacraments, which are the great channels or streams of grace.

God has given us a free will; He allows us to make a choice. We may or we may not attend Mass on Sunday; we may or we may not receive the sacraments, and we may or we may not make use of the other graces God gives us. Judas was given spiritual favors and graces similar to those given the other apostles; but he put hindrances in his own way. He did not try hard enough to make use of the graces that would have helped him to overcome his greed for money. Day after day he had the privilege of walking with God Himself, and he heard Him say: "For what does it profit a man, if he gain the whole world, but suffer the loss of his own soul?" (Matthew 16:26). Yet to obtain merely thirty pieces of silver, this apostle betrayed his Divine Master.

The Need of Sanctifying Grace

Man's greatest need is grace for salvation. *Sanctifying grace is necessary for salvation because it is the supernatural life, which alone enables us to attain the supernatural happiness of heaven.* Since eternal happiness belongs to the supernatural world, we cannot gain it by using our natural powers alone. Supernatural life does not belong to our human nature. It is God's greatest

gift to us, and Christ has established two sacraments which are chiefly intended to give us the supernatural life of sanctifying grace, namely, Baptism and Penance. The other five sacraments increase this grace in our souls.

The happiness of heaven can be enjoyed only by those who possess supernatural life. To reach heaven, therefore, it is necessary that we die in the state of grace. Unless we have supernatural life we are not children of God and heirs to His kingdom. God receives only His own into His heavenly abode. He knows His own because they have a share in His divine life. Jesus, the Good Shepherd, said of His sheep, meaning His faithful followers: "I am the Good Shepherd, and I know Mine and Mine know Me. . . . And I give them everlasting life; and they shall never perish. . . ." (John 10:14-28).

The Need of Actual Grace

Sanctifying grace is given through the sacrament of Baptism and is restored to sinners in the sacrament of Penance. If infants and others who never had the use of reason die after Baptism, their souls go to heaven, since they possess supernatural life. They do not need actual grace. *Actual grace is necessary for all who have attained the use of reason, because without it we cannot long resist the power of temptation nor perform other actions which merit a reward in heaven.*

God desires that all men be saved. He, therefore, gives to every person those graces which he needs for his eternal salvation. Those who have the power of reason, however, must freely make use of God's grace if they would be saved.

The Fountain of Grace

A man who is suffering from thirst seeks a fountain at which to refresh himself. As we know, Christ is the Fountain of grace. By His life, sufferings, and death He merited graces without number for all men. All must come to Him, however, in order to have a share in the graces which He so freely gives. The man who is

overcome by thirst may still have life; but if he refuses to go to the fountain and to drink after he has found it, he dies. In the same way, those who possess sanctifying grace have supernatural life. In order to keep it, however, they must partake of the graces which Christ, the Fountain, gives to all men.

The true Christian is not satisfied with keeping his soul in the state of grace. He tries to gain an increase of sanctifying grace, to become more and more holy. He remembers Our Saviour's words: "You therefore are to be perfect, even as your heavenly Father is perfect" (Matthew 5:48). *The principal ways of obtaining grace are prayer and the sacraments, especially, the Holy Eucharist.* Prayer is most appropriate and most powerful when it is recited during the Holy Sacrifice of the Mass. The sacrament of Penance is the ordinary means of restoring sanctifying grace, if it has been lost, and great graces are also given every time one receives this sacrament. But a person who has sinned grievously can also recover the state of grace by making an act of perfect contrition with the intention of later confessing his sins. By receiving Holy Communion boundless graces are gained, since Christ Himself, the Giver of all perfect gifts, unites Himself to the soul.

Heavenly Reward

Actual grace moves us to perform acts which merit for us an eternal reward. *We can make our most ordinary actions merit a heavenly reward by doing them for the love of God and by keeping ourselves in the state of grace.* In order to perform acts of merit, it is necessary that we keep ourselves in the friendship of God. We must be friends of God, and not enemies, if we hope to enter His kingdom. We can lay up for ourselves treasures in heaven (merits for good works performed) only as long as we are entitled to enter His heavenly home.

If we are children of God, our every action merits an eternal reward, provided we perform it out of love of Him. When a child performs a small task for his mother, his act pleases her

because by it he shows his love for her. For the same reason, God is pleased with even the ordinary acts of His adopted children.

We should begin our day, therefore, by offering to God out of love for Him all our thoughts, words, and actions and by uniting our trials and sufferings with the Passion and death of Christ. If we do this, all our actions and our patience under trials become great in the sight of God and merit for us everlasting rewards. This is why Our Lord tells us: "For whoever gives you a cup of water to drink in My name, because you are Christ's, amen I say to you, he shall not lose his reward" (Mark 9:40).

CATECHISM QUESTIONS

114. Can we resist the grace of God?
115. Why is sanctifying grace necessary for salvation?
116. Is actual grace necessary for all who have attained the use of reason?
117. What are the principal ways of obtaining grace?
118. How can we make our most ordinary actions merit a heavenly reward?

NOTEBOOK EXERCISES

1. Why did not Judas become a better man while following Jesus, his Divine Master?
2. What did Jesus, the Good Shepherd, say of His sheep?
3. Why is actual grace necessary for all who have attained the use of reason?
4. Why is Christ called the Fountain of grace? Why must Christians try to become perfect?
5. Why should we make a Morning Offering?

THINGS TO DO

1. Pray to the Holy Ghost every day of this week for help and guidance.
2. Read in your Bible history the story of Jesus, the Good Shepherd.

TEST EXERCISES

A

Answer with one word.

Example: Who is the Good Shepherd? Jesus

1. What are the great channels or streams of grace?
.....
2. Which of the twelve apostles betrayed Jesus?
3. Who is the Fountain of grace?
4. What is the ordinary means of restoring sanctifying grace to the soul?
5. In whose friendship must we keep ourselves in order to perform acts that merit a heavenly reward?

B

Complete the following sentences with one word.

Example: It was Christ who said: "You therefore are to be perfect, even as your heavenly Father is perfect."

6. Unfortunately, we can resist the grace of God, for our will is free, and God does not us to accept His grace.
7. grace is necessary for salvation because it is the supernatural life, which alone enables us to attain the supernatural happiness of heaven.
8. grace is necessary for all who have attained the use of reason, because without it we cannot long resist the power of temptation nor perform other actions which merit a reward in heaven.
9. We can make our most ordinary actions merit a heavenly reward by doing them for the of God and by keeping ourselves in the state of grace.
10. The principal ways of obtaining grace are prayer and the, especially, the Holy Eucharist.

PERFECT SCORE 100

MY SCORE

LESSON XXII

THE VIRTUES AND GIFTS OF THE HOLY GHOST: I

WE HAVE considered some of the chief effects of sanctifying grace, so let us study here some of the supernatural powers which are bestowed on our souls with sanctifying grace. *The chief supernatural powers that are bestowed on our souls with sanctifying grace are the three theological virtues and the seven gifts of the Holy Ghost.*

These virtues are called theological virtues because they have God for their proper object. The word "theological" is derived from two Greek words: "*theos*," meaning God, and "*logos*," meaning word or discourse. "Theological," therefore, means "concerning God." The theological virtues help us to perform good actions toward God Himself. God gives them as gifts, and by making use of His gifts of the theological virtues, we are able to gain heaven and be with Him forever. The theological virtues are most necessary to salvation. Without their help it would not be possible for man to gain heaven. *The three theological virtues are faith, hope, and charity.*

The Virtue of Faith

The first of the theological virtues is faith. *Faith is the virtue by which we firmly believe all the truths God has revealed, on the word of God revealing them, who can neither deceive nor be deceived.* We are taught what we should believe by the Church which Christ founded, and we must firmly believe in all that it teaches. We must do so because God, who has made known these teachings to the Church, is all-wise and all-truthful, that is, He can neither deceive nor be deceived.

We must have strong faith in God and show it openly by word and deed. In reading the Gospels we note that Jesus was greatly pleased whenever a person showed faith in Him. The

Roman centurion, for example, who asked Jesus to heal his servant, brought from Our Lord's lips these words of praise: "...I have not found so great a faith in Israel" (Matthew 8:10). To the sick woman who secretly touched His garment, seeking to be healed, Our Lord said: "Thy faith has saved thee; go in peace" (Luke 8:48).

The Virtue of Hope

Besides having faith in God, we must hope in Him. *Hope is the virtue by which we firmly trust that God, who is all-powerful and faithful to His promises, will in His mercy give us eternal happiness and the means to obtain it.*

When we hope in God we rely on His goodness and mercy, His power to help us, and His faithfulness to His promises. We are confident that He can do all things and hence can provide us with all the helps we need for salvation; and also that He will never fail in His promises to give us these helps. Because of these perfections in God, we hope for heaven and all the means necessary to gain it, which have been merited for us by our Divine Saviour. We show our hope in God by trusting in His promises and by bearing trials, sufferings, and injustices with Christian patience.

The sins against the virtue of hope are (1) presumption, which is a rash expectation of salvation without making proper use of the means to obtain it, and (2) despair, which is a giving up of all hope of being saved.

The Virtue of Charity

The greatest of the theological virtues is charity. *Charity is the virtue by which we love God above all things for His own sake, and our neighbor as ourselves for the love of God.* On one occasion a doctor of the law, desiring to test Jesus, said to Him: "'Master, which is the great commandment in the Law?' Jesus said to him: 'Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.' This

is the greatest and the first commandment. And the second is like it, 'Thou shalt love thy neighbor as thyself.' On these two commandments depend the whole Law and the Prophets" (Matthew 22:36-40).

To prove that we love God we must obey His commandments, for Jesus also said: "If you love Me, keep My commandments" (John 14:15). Keeping the commandments, however, is not all that we should do to prove our love of God. We should perform good works which, although not expressly commanded by God, are, nevertheless, highly pleasing to Him.

Love of Neighbor

We also prove our love of God by loving our neighbor as ourselves. By our neighbor we mean every human being, regardless of his race, color, religious beliefs, or social standing. We must love even our enemies, as Jesus did when He hung upon the cross and prayed: "Father, forgive them, for they do not know what they are doing" (Luke 23:34). God wishes us to love ourselves. We do so by seeking in all things the honor and glory of God and our own salvation. Our love of ourselves, therefore, must be above the natural order. It must be supernatural. Our love of our neighbor should also be supernatural. We should love him out of love of God. If he is in need, bodily or spiritually, we should come to his assistance.

The Seven Gifts

The seven gifts of the Holy Ghost are also among the supernatural powers bestowed on our souls with sanctifying grace. *The seven gifts of the Holy Ghost are: wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord.*

Wisdom gives us a deep knowledge of divine things and helps us to find pleasure in the things that draw us to God. In other words, it enables us to seek first of all the kingdom of God and His justice; and keeps us from thinking too much of the things of this world.

Understanding helps us to grasp, as far as we can do so, the mysteries of our holy faith.

Counsel sets us on our guard against the deceits of the devil and the world. It enables us to judge what must be done in particular cases to fulfill the holy will of God.

Fortitude gives us strength to overcome temptation and anything that might keep us from growing more holy.

Knowledge aids us to see creatures in their proper relation to God, to know our supernatural end, and the means to attain it. It helps us to see that the things of this world are only aids to help us gain heaven, and that we must use them as such. This gift keeps before us the truth that we were made for God and that to share in His eternal happiness we must make use of the means He has given us.

Piety helps us to see God as an infinitely good and loving Father and, like dutiful children, to obey His commands.

Fear of the Lord helps us to avoid sin through a fear of offending God, whom we revere and love.

Thus we find: *The gifts of the Holy Ghost help us by making us more alert to discern and more ready to do the will of God.* We read in Holy Scripture that before the coming of the Holy Ghost, the apostles were weak, unlearned, and timid men. They were eager for worldly power and glory, and they had many imperfections. Peter, James, and John failed to pray in the Garden of Gethsemani while Jesus was undergoing His agony. They fell asleep. With the exception of John, all abandoned Jesus when He was delivered into the hands of His enemies. Peter went so far as to deny that he knew his Divine Master. When Our Lord rose from the dead, they would not believe the testimony of the holy women who announced that He had risen.

The Holy Ghost worked wonderful changes in the apostles. We know that after the descent of the Holy Spirit on Pentecost Sunday they went out boldly into the streets to preach the Gospel of Christ. We know, too, that they had a deep knowledge and understanding of divine things and that they endured great hardships and persecutions in their desire to spread the Gospel. Finally, they suffered martyrdom and died out of pure love of

God. Saint John alone died a natural death, although at one time he had been thrown into a caldron of boiling oil, from which he was saved by a miracle.

CATECHISM QUESTIONS

119. What are the chief supernatural powers that are bestowed on our souls with sanctifying grace?
120. Why are these virtues called theological virtues?
121. What are the three theological virtues?
122. What is faith?
123. What is hope?
124. What is charity?
125. Which are the seven gifts of the Holy Ghost?
126. How do the gifts of the Holy Ghost help us?

NOTEBOOK EXERCISES

1. Write in your notebook the names of the three theological virtues, and explain why they are called theological virtues.
2. Explain what is meant by the virtue of faith. What do we mean when we say that we hope in God? What are the sins against hope?
3. Which is the greatest of the three theological virtues? Explain this virtue. How are we supposed to love ourselves? How must we love our neighbor? Must we love also our enemies?
4. Write the names of the seven gifts of the Holy Ghost.
5. Explain briefly what these gifts are and how they help us.

THINGS TO DO

1. Say an act of love every day of this week and offer it up for the conversion of the enemies of the Church.
2. Make it a point to be kind (a) to someone who once did you an injury, (b) to someone whom your companions shun, and (c) to someone not of your own race.

TEST EXERCISES

A

Draw a line under the word or phrase in parenthesis which makes each statement correct.

Example: There are (*two, seven, three, five*) theological virtues.

1. (*Fortitude, understanding, piety, counsel*) helps us to grasp, as far as we can do so, the mysteries of our faith.
2. The three theological virtues are faith, hope, and (*justice, chastity, prudence, charity*).
3. The sins against the virtue of hope are presumption and (*anger, envy, rash judgment, despair*).
4. Jesus said: "If you love Me, (*keep My commandments, fast frequently, assist at Mass daily, say your morning prayers*)."
5. (*Wisdom, fear of the Lord, fortitude, counsel*) gives us a deep knowledge of divine things and helps us to find pleasure in the things that draw us to God.

B

Complete the following sentences with one word.

Example: Jesus commanded us to love our.....*enemies*.....

6. is the virtue by which we firmly believe all the truths God has revealed, on the word of God revealing them, who can neither deceive nor be deceived.
7. is the virtue by which we love God above all things for His own sake, and our neighbor as ourselves for the love of God.
8. is the virtue by which we firmly trust that God, who is all-powerful and faithful to His promises, will in His mercy give us eternal happiness and the means to obtain it.

9. The seven gifts of the Holy Ghost are wisdom,, counsel, fortitude, knowledge, piety, and fear of the Lord.
10. The gifts of the Holy Ghost help us by making us more alert to discern and more ready to do the of God.

PERFECT SCORE 100

MY SCORE

LESSON XXIII

THE VIRTUES AND GIFTS OF THE HOLY GHOST: II

IN OUR last lesson we discussed the theological virtues and the gifts of the Holy Ghost. We learned that the gifts of the Holy Ghost aid us to grow in perfection and to become worthy to be called blessed. We bear fruit. So we say: *Some of the effects in us of the gifts of the Holy Ghost are the fruits of the Holy Ghost and the beatitudes.*

The Fruits of the Holy Ghost

To bear fruit means to produce something good and delightful. When we speak of the fruits of the Holy Ghost we mean those good acts which we perform with the help of the Holy Ghost and which bring pleasure to our souls. *The twelve fruits of the Holy Ghost are: charity, joy, peace, patience, benignity, goodness, long-suffering, mildness, faith, modesty, continency, and chastity.*

By *charity* is meant acts of love for God and for our neighbor; by *joy*, the happiness coming from such acts of love; by *peace*, the calmness of soul possessed by those who truly love God and their neighbor. *Patience* helps us to bear sorrows and troubles for the love of God. *Benignity* shows our willingness to be kind to our neighbor, and *goodness* prompts us to do good toward him. *Long-suffering* consists in bearing calmly the delay or absence of good fortune. *Mildness* helps us to endure meekly troubles which may be caused by the unkind acts of our neighbor. *Faith* means truthfulness in words and acts, and keeping our promises. *Modesty, continency, and chastity* refer to the virtue of purity — purity in thought, word, appearance, and action.

The Beatitudes

In giving the world the beatitudes, Jesus spoke of certain excellent actions which proceed from the virtues or from the gifts of the Holy Ghost. He called these ways "blessed" because they bring true happiness to the soul. *The eight beatitudes are:*

1. *Blessed are the poor in spirit, for theirs is the kingdom of heaven.*
2. *Blessed are the meek, for they shall possess the earth.*
3. *Blessed are they who mourn, for they shall be comforted.*
4. *Blessed are they who hunger and thirst for justice, for they shall be satisfied.*
5. *Blessed are the merciful, for they shall obtain mercy.*
6. *Blessed are the pure of heart, for they shall see God.*
7. *Blessed are the peacemakers, for they shall be called children of God.*
8. *Blessed are they who suffer persecution for justice' sake, for theirs is the kingdom of heaven.*

By *the poor in spirit* Christ meant those who give up everything for the sake of God; those who are rich but think more of God than they do of their wealth and use their goods for a right purpose; and those who are poor but do not complain of their poverty. Jesus promised that the meek *shall possess the earth*. By *the earth* He meant the Promised Land, heaven. *Blessed are they who mourn* refers to spiritual rather than to natural mourning. Christ had in mind those persons who are sorry for sinners and pray for them.

Those who become missionaries, pray for others, or give up their lives in the service of God may be called the blessed that *hunger and thirst for justice*. They have a deep love for God and His holy religion and wish to bring everyone to Christ. Our Lord promised that the merciful *shall obtain mercy*. He made this promise because the merciful try to regard their fellow-men in the same spirit of goodness that God shows to His creatures, and so they are always ready to forgive them the wrongs they may do.

God loves the pure of heart. Jesus called them blessed and promised that they should *see God*. The pure of heart are those who keep their minds and hearts pure because they know that purity is pleasing to the all-pure God. God also loves the peace-makers, because they spread peace. They have peace in their own souls and wish to bring it to others. The people who are *persecuted for justice' sake* are the men, women, and children who willingly sacrifice everything for the service and honor of God. They are even willing to give their lives for the glory of God and for the salvation of their fellow-men.

The Moral Virtues

We see, then, that the eight beatitudes are excellent acts of virtue which make us happy both in this life and in the next. They are performed with the aid of the theological virtues and the gifts of the Holy Ghost. But the theological virtues are not the only virtues possessed and employed by good Christians. *Besides the theological virtues of faith, hope, and charity there are other virtues, called moral virtues.* The word "virtue" means "power." The moral virtues are special powers bestowed on us by God. *These virtues are called moral virtues because they dispose us to lead moral, or good, lives, by aiding us to treat persons and things in the right way, that is, according to the will of God.*

To be truly good one must practice all the moral virtues. However, some are more important than others, and are employed more frequently. *The chief moral virtues are prudence, justice, fortitude, and temperance; these are called cardinal virtues.* The word "cardinal" comes from the Latin word "cardo," meaning "hinge." *These virtues are called cardinal virtues because they are like hinges, on which hang all the other moral virtues and our whole moral life.*

The cardinal virtues must often be used in our daily lives. *Prudence disposes us in all circumstances to form right judgments about what we must do or not do. Justice disposes us to give everyone what belongs to him. Fortitude disposes us to do what*

is good in spite of any difficulty. Temperance disposes us to control our desires and to use rightly the things which please our senses.

Prudent persons are those who judge correctly what they must do in order to please God. The saints practiced this virtue in a most excellent way. Noe, for example, in the midst of sinful men, wisely turned away from worldly pleasures and tried only to please God. Those who give everyone what belongs to him are called *just* men. King Solomon was praised for his justice. There was peace in his kingdom because he insisted that every man be given his just due.

Fortitude helps us to remain faithful to God even when we meet great difficulties. In one of his epistles, or letters, Saint Paul tells us of his misfortunes. He triumphed over all his troubles, however, and died the death of a martyr. The virtue of *temperance* helps us to be moderate in all things. Everything that God made is good, but sometimes men make evil use of the things He created. They overeat and overdrink, for example, thus breaking the law of God.

Some Other Moral Virtues

So far we have been discussing the cardinal virtues. *Some of the other moral virtues are: Filial piety and patriotism, which dispose us to honor, love, and respect our parents and our country. Obedience, which disposes us to do the will of our superiors. Veracity, which disposes us to tell the truth. Liberality, which disposes us rightly to use worldly goods. Patience, which disposes us to bear up under trials and difficulties. Humility, which disposes us to acknowledge our limitations. Chastity, or purity, which disposes us to be pure in soul and body. Besides these, there are many other moral virtues.*

Tobias the Younger is remembered particularly for his *filial piety*, because he obeyed his father in all things and had a great reverence for him. Mathathias, a priest of Judea, is outstanding in Jewish history for his *patriotism*, having helped to save his country against its greatest enemy. Eliezer, the servant of Abra-

ham, was noted for his spirit of *obedience*, having obtained the hand of Rebecca for Isaac, doing his master's will faithfully. The boy Samuel practiced the virtue of *veracity*. Although greatly frightened, he told Heli, the high priest, that God was about to punish his two sons.

Tobias the Elder was famed for his *liberality*. He used his worldly goods to help others, and gladly lent money to Gabelus, who was in need. Tobias the Elder also practiced the virtue of *patience*. When he lost his wealth and became blind, he accepted these trials as coming from God.

Saint John the Baptist, like all the saints, was noted for his *humility*. When priests and Levites asked him if he were Christ, Elias, or the Prophet, he answered, "No." He did not wish to be honored or praised. It was the virtue of *chastity* that protected Joseph from the temptations of the wife of Putiphar. He preferred to be thrown into prison rather than to sin.

CATECHISM QUESTIONS

127. Which are some of the effects in us of the gifts of the Holy Ghost?
128. Which are the twelve fruits of the Holy Ghost?
129. Which are the eight beatitudes?
130. Are there any other virtues besides the theological virtues of faith, hope, and charity?
131. Why are these virtues called moral virtues?
132. Which are the chief moral virtues?
133. Why are these virtues called cardinal virtues?
134. How do prudence, justice, fortitude, and temperance dispose us to lead good lives?
135. Which are some of the other moral virtues?

NOTEBOOK EXERCISES

1. List the fruits of the Holy Ghost.
2. Write the eight beatitudes and explain briefly what Christ meant by them.

3. List the chief moral virtues. Explain (a) what they mean and why they are called moral virtues, and (b) why they are called cardinal virtues.
4. Explain briefly (a) why King Solomon was noted for his justice; (b) why Saint Paul is famous for his fortitude.
5. List some of the other moral virtues and explain briefly how these virtues help us to lead good lives.

THINGS TO DO

1. Read in your Bible history (a) the story of Tobias, (b) the story of the boy Samuel, and (c) the story of the marriage of Isaac and Rebecca.
2. Make a drawing of a gate having four hinges. Label each hinge with the name of one of the four cardinal virtues. Write on the gate the names of the other moral virtues that are studied in this lesson. Show this drawing to your teacher.

TEST EXERCISES

A

Complete the following sentences with one word.

Example:Liberality..... disposes us rightly to use worldly goods.

1. The second beatitude is: "Blessed are the, for they shall possess the earth."
2. The sixth beatitude is: "Blessed are the pure of heart, for they shall God."
3. These virtues are called moral virtues because they dispose us to lead moral, or good, lives, by aiding us to treat persons and things in the right way, that is, according to the will of
4. The chief moral virtues are prudence,, fortitude, and temperance; these are called cardinal virtues.
5. These virtues are called cardinal virtues because they are like, on which hang all the other moral virtues and our whole moral life.

B

Answer with one word.

Example: What moral virtue disposes us to do the will of our superiors?*obedience*.....

6. What cardinal virtue disposes us to give everyone what belongs to him?
7. What cardinal virtue disposes us to control evil desires and to use rightly the things which please our senses?
8. What moral virtue disposes us to bear up under trials and difficulties?
9. What moral virtue disposes us to acknowledge our limitations?
10. What moral virtue disposes us to tell the truth?

PERFECT SCORE 100

MY SCORE

LESSON XXIV

THE CATHOLIC CHURCH: I

"I believe in . . . the Holy Catholic Church. . . ."

IN SAYING the Apostles' Creed we express our belief in the Church of which we are members. We say: "I believe in . . . the Holy Catholic Church. . . ." Usually, we speak of the Holy Catholic Church as "the Church." *The Church is the congregation of all baptized persons united in the same true faith, the same sacrifice, and the same sacraments, under the authority of the Sovereign Pontiff and the bishops in communion with him.*

The Church is a *congregation*, that is, it has a great number of persons belonging to it. It is a congregation of *baptized persons*, for only those who have received the sacrament of Baptism are members of the Catholic Church. The members are united in *professing the same true faith*, those truths taught by the Pope and the bishops. They are also united in *receiving the same sacraments*. They assist together at the Holy Sacrifice of the Mass, receive Holy Communion together, receive the sacrament of Penance, are confirmed, and have their marriages officially witnessed by their pastors. In time of serious illness the faithful are given the sacrament of Extreme Unction. All priests of the Church have received the sacrament of Holy Orders.

The members of the Church are not only united in belief and in their worship of God, but they are also united under one rule. Their chief head or ruler is the Sovereign Pontiff or the Pope of Rome. He, with the aid of the bishops, governs the Church.

The Divine Founder

The Holy Catholic Church is not like any other society upon earth. It had a Divine Founder. *Jesus Christ founded the Church.*

He came upon earth to redeem men and to show them the way to heaven. He not only taught by word and example and died to save mankind, but He established a Church to help men save their souls. This is why we say that: *Jesus Christ founded the Church to bring all men to eternal salvation.*

Christ founded His Church to lead men to God. *The Church is enabled to lead men to salvation by the indwelling of the Holy Ghost, who gives it life.* The Church was founded by Christ so that the benefits of His life, sufferings, and death might be given to the men of every age. The Holy Ghost distributes these benefits to men. It is He who gives the Church its life. What the soul is to the human body, that the Holy Ghost is to the Church. Now the soul is really the life of the body; it keeps the body living, it governs and guides it. The Holy Ghost, the Life of the Church, rules it, directs it, and makes it holy.

The Holy Spirit

Both before His death on the cross and after His Resurrection from the dead, Christ promised His apostles that He would send them the Holy Spirit. It was not, however, until after His Ascension into heaven that He fulfilled this promise. *The Holy Ghost began to dwell in the Church on Pentecost Sunday, when He came down upon the apostles in the form of tongues of fire.* We read in LESSON XIX of this course the story of the descent of the Holy Spirit. He is still with the Church, guiding it, ruling it, and keeping it holy. Christ has given us this promise: *The Holy Ghost will dwell in the Church until the end of time.*

When Christ promised to send the Holy Spirit, He said to the apostles: "And I will ask the Father and He will give you another Advocate to dwell with you forever..." (John 14:16). From these words we learn not only that the Holy Ghost is to live in the Church until the end of time but that: *God the Father and God the Son sent the Holy Ghost to dwell in the Church.* Note that Christ, who is God the Son, told His apostles that He would

ask the Father to send the Holy Spirit on earth. By the "Father" Jesus meant God the Father, the first Person of the Blessed Trinity.

To Teach, to Sanctify, to Rule

We have brought out that the Holy Ghost is the Life of the Church, that He guides it, gives it His own holiness, and rules it. It is because the Holy Ghost is the Life of the Church that we say: *The indwelling of the Holy Ghost enables the Church to teach, to sanctify, and to rule the faithful in the name of Christ.* These are the three great works or missions of the Church of Christ. *By teaching, sanctifying, and ruling in the name of Christ is meant that the Church always does the will of its Divine Founder, who remains forever its invisible Head.*

The Church Teaches

Jesus, first of all, taught His apostles. He entrusted His truths to them and to their lawful successors, and He promised to remain always with them in their task of teaching the members of the Church. Because of this promise we know that Our Lord preserves the Pope and the bishops, the successors of the apostles, from error in teaching the doctrines of Christ, and so the Church today is teaching the same truths that He taught. She guards the teachings of Christ so that they are kept pure and unchanged. She makes them known to the world and she explains what they mean.

Our Saviour commanded His apostles to teach when He said to them: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit . . ." (Matthew 28:19). Since Christ commanded His apostles to teach, it is the duty of every person to listen to the lawful successors of the apostles. It also becomes their duty to believe in the teachings of the Church. To refuse to believe the teachings of the Church is to refuse to believe the words of Christ, who said to His apostles: "He who hears you, hears Me;

and he who rejects you, rejects Me; and he who rejects Me, rejects Him [the Father] who sent Me" (Luke 10:16).

The Church Sanctifies

Our Lord founded the Church to sanctify us, that is, to make and keep us holy. Christ was our first High Priest on earth, and before He ascended into heaven He gave His priestly power to the apostles so that they might make men holy. This power still remains in the Church, exercised by priests and bishops. The Church makes use of this power by offering up the Holy Sacrifice of the Mass and by administering the sacraments. "To administer" means to give something in the name of some other person; and priests give the sacraments in the name of Christ. Jesus offered Himself to His heavenly Father at the Last Supper in an unbloody manner, and on Mount Calvary in a bloody manner. The Church, obeying the command of Christ, offers daily on her altars the sacrifice of the cross in an unbloody manner.

Christ instituted the sacraments as the means of giving or increasing sanctifying grace in the souls of men. The Church administers these sacraments. We read in Holy Scripture that after the Last Supper Jesus prayed for Himself, for His apostles, and for the whole Church. The Church prays daily for all men, particularly for the clergy and the faithful. When Our Saviour was on earth He blessed both men and things. For example, He blessed the little children that were brought to Him; He blessed the apostles. Christ also blessed the food which He fed to the multitude in the desert. Following the example of Christ, the Church likewise consecrates and blesses. She consecrates sacred things, such as chalices and oils; she blesses the faithful; she blesses as well, things for man's use, such as food, water, and newly-planted fields.

The Church Rules

When Our Saviour was on earth He governed His followers. They called Him Lord, which means "master." Jesus gave the

apostles, and in the first place Saint Peter, the authority to rule over His Church. As children obey their mother, so Christians must obey Holy Mother Church. She has commandments which they are bound to keep.

Since the Church was founded to save souls, her rule is spiritual. She points out and explains what is right and what is wrong in all questions which have to do with faith and morals. By *faith* is meant what the Christian believes; by *morals*, what he does or how he keeps the commandments of God and the Church.

CATECHISM QUESTIONS

136. What is the Church?
137. Who founded the Church?
138. Why did Jesus Christ found the Church?
139. How is the Church enabled to lead men to salvation?
140. When did the Holy Ghost begin to dwell in the Church?
141. How long will the Holy Ghost dwell in the Church?
142. Who sent the Holy Ghost to dwell in the Church?
143. What does the indwelling of the Holy Ghost enable the Church to do?
144. What is meant by teaching, sanctifying, and ruling in the name of Christ?

NOTEBOOK EXERCISES

1. What do we mean by the Church? How is the Church different from any other society on earth?
2. Explain why Christ founded the Church. What is the work of the Holy Ghost in the Church?
3. Tell what you understand by the teaching mission of the Church.
4. Explain how the Church sanctifies the souls of men.
5. In what way does the Church rule over her members?

THINGS TO DO

1. Review LESSON XIX of this course.
2. Say an Our Father and a Glory be to the Father every night of this week for the welfare of Holy Mother Church.

TEST EXERCISES

A

Complete the following sentences with one word.

Example: The Holy Ghost will dwell in the.....Church..... until the end of time.

1. The Church is the congregation of all baptized persons united in the same true, the same sacrifice, and the same sacraments, under the authority of the Sovereign Pontiff and the bishops in communion with him.
2. Jesus Christ the Church to bring all men to eternal salvation.
3. The Holy Ghost began to dwell in the Church on Sunday, when He came down upon the apostles in the form of tongues of fire.
4. The Church is enabled to lead men to salvation by the indwelling of the Holy Ghost, who gives it
5. God the Father and God the Son sent the Holy Ghost to in the Church.

B

From the list at the right, select the phrase which will make each sentence correct. Write the key letter of that phrase in the proper space (.....) in the left-hand column.

Example: Jesus gave to the apostles, and in the first place St. Peter, the authority to (..f..).

- | | |
|--|------------------------------------|
| 6. The indwelling of the Holy Ghost enables the Church to teach, to sanctify, and to rule the faithful(.....). | a. in the name of Christ. |
| 7. By teaching, sanctifying, and ruling in the name of Christ is meant that the Church always does the will of its Divine Founder, who remains forever(.....). | b. pure and unchanged. |
| 8. The Church guards the teachings of Christ so that they are kept(.....). | c. in the name of Mary. |
| 9. To refuse to believe the teachings of the Church is to refuse(.....). | d. its invisible Head. |
| 10. As children obey their mother, so Christians must obey(.....). | e. to believe the words of Christ. |
| | f. rule over His Church. |
| | g. Holy Mother Church. |

PERFECT SCORE 100

MY SCORE

LESSON XXV

THE CATHOLIC CHURCH: II

WE LEARNED in our last lesson that Our Lord gave His Church special power, the power to teach, to sanctify, and to rule. This power was given in order that the Church might do the will of its Divine Founder until the end of time. *Christ gave the power to teach, to sanctify, and to rule the members of His Church to the apostles, the first bishops of the Church.* We know that Our Lord appointed the apostles to take His place on earth and to spread His teaching throughout the world. He made them the bishops or the chiefs of His Church, and He gave them a share of His own powers.

The Bishops

Some time we may be asked: What right have the bishops of the Catholic Church to claim this power given by Christ to the apostles? Did not Christ give power to teach, to sanctify, and to rule to the apostles alone? The answer is: *No, Christ intended that this power should be exercised also by their successors, the bishops of the Church.* If the great power which Our Lord gave to the apostles had not been handed down to others, then only those Christians who lived in the time of the apostles could have received the means of salvation established by Christ. Jesus died for all men — for those who had lived before His time, for those who were still living, and for those who were to live in future.

Christ founded His Church to last until the end of time so that all might be saved. For this reason, He intended that the power which He gave to the apostles should be handed down to their *successors*. The successors of the apostles were the men consecrated to take their places and to continue their work of

teaching, sanctifying, and governing men. In other words, they are the bishops of the Church.

At first there were only a few bishops consecrated. As the Church grew in numbers and spread throughout the world, more and more bishops were consecrated. Today there are more than a hundred bishops in the United States alone.

Saint Peter

Christ gave special power in His Church to Saint Peter by making him the head of the apostles and the chief teacher and ruler of the entire Church. Christ promised to make Saint Peter the head of the Church when He said: "And I say to thee, thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven" (Matthew 16:18-19). The name "Peter" means "rock." Jesus said He would build His Church upon Peter, the rock, meaning that He would make Saint Peter the foundation of His Church. Jesus also promised to give Saint Peter the power of the keys to the kingdom of heaven so that whatever decisions Saint Peter would make here on earth in matters of faith and morals would be recognized and approved also in heaven.

Our Lord fulfilled this promise to Saint Peter after His Resurrection from the dead. While He and seven of His disciples were partaking of a simple meal on the shore of the Lake of Genesareth, Jesus asked Saint Peter if he loved Him more than the others. Saint Peter answered: "Yes, Lord, Thou knowest that I love Thee." Jesus then said to him: "Feed My lambs." Twice more Jesus demanded a profession of love from Saint Peter, again saying to him: "Feed My lambs," and, finally, "Feed My sheep" (John 21:15-17). On this occasion Jesus conferred on Saint Peter the office of chief shepherd. We, the members of the Church, are the lambs and sheep of the flock of Christ, and

the chief shepherd must feed us, that is, nourish and care for us in the name of Christ.

The names of the apostles are listed four times in the Bible, and Simon Peter's name is always given first. Saint Matthew, in listing the names of the apostles, begins by saying: "First Simon, who is called Peter" (Matthew 10:2). Since he was not the first one called by Christ, we know that his name is mentioned first because he was the leader of the twelve. We also find in reading the Gospels that it is Peter who makes answer for all the apostles.

The Visible Head

Saint Peter received from Christ the special power of chief teacher and ruler of the whole Catholic Church. *Christ did not intend that the special power of chief teacher and ruler of the entire Church should be exercised by Saint Peter alone, but intended that this power should be passed down to his successor, the Pope, the Bishop of Rome, who is the Vicar of Christ on earth and the visible head of the Church.* Since Our Saviour founded the Church to last until the end of time, He also intended that the visible head of the Church was to be the lawful successor of Saint Peter.

Saint Peter was the first Bishop of Rome. In his day Rome was the center of the great Roman empire, and the Roman empire was the leader of the civilized world. For this reason, Saint Peter, having been for a time Bishop of Antioch, went to Rome and made the city of Rome his see. The rule was adopted that whoever became the successor of Saint Peter as Bishop of Rome also became his successor as head of the entire Church.

When Saint Peter was martyred in Rome, the Church of which he was the head was in need of a new Pope. Therefore, a new Pope was elected to succeed Saint Peter as Bishop of Rome and to rule the whole Church. At his death another Pope was elected to succeed him, and so on down to our own day. All the Popes who have ruled over the Church were successors of Saint Peter, the first Bishop of Rome.

The Priests

The bishop cannot minister in person to all the spiritual needs of the faithful of the diocese. He needs helpers. *The priests, especially parish priests, assist the bishops in the care of souls.* Priests are under the bishop. They work along with him and must be obedient to him. Parish priests minister to the people given over to their care. They instruct them, celebrate the Holy Sacrifice of the Mass for them, and administer the sacraments to them. They also advise and govern them in spiritual matters.

The Laity

So far we have been discussing the clergy of the Church, or those who have received the sacrament of Holy Orders. We speak of those who have been ordained as belonging to the clerical state. Those men or women who live in a community and who bind themselves to the observance of obedience, chastity, and poverty are said to have embraced the religious state. Besides the clergy and the religious, the Church has in its membership a vast group of people who belong to the laity. *The laity of the Church are all its members who do not belong to the clerical or to the religious state.*

The laity are ministered to by the clergy. They profess the faith of Christ, which is the doctrine taught by the Holy Catholic Church. They join in offering up the Holy Sacrifice of the Mass and receive the sacraments which were instituted by Christ; and they submit to the spiritual rule of the bishops and priests under the Holy Father, the Pope. Most of the members of the Church of Christ belong to the laity.

The Work of the Laity

Although Christ made the clergy the official ministers of His Church, He requires of the laity that they also work for the salvation of souls. *The laity can help the Church in her care of*

souls by leading lives that will reflect credit on the Church, and by coöperating with their bishops and priests, especially through Catholic Action.

First of all, the laity must lead holy lives and set a good example alike to the other members and to the non-members of the Church. They must show by their words and actions that God dwells in their souls. The duty of the laity does not end with the saving of their own souls; all are called upon to work for the honor of God and the salvation of others. In order that they may have proper direction and do the most good, they willingly place themselves under the guidance of the bishops and priests. They work together to spread the Gospel of Christ on earth. The work which the laity do under the direction of the bishops is called *Catholic Action*.

CATECHISM QUESTIONS

145. To whom did Christ give the power to teach, to sanctify, and to rule the members of His Church?
146. Did Christ intend that this power should be exercised by the apostles alone?
147. Did Christ give special power in His Church to any one of the apostles?
148. Did Christ intend that the special power of chief teacher and ruler of the entire Church should be exercised by Saint Peter alone?
149. Who assist the bishops in the care of souls?
150. Who are the laity of the Church?
151. How can the laity help the Church in her care of souls?

NOTEBOOK EXERCISES

1. Who are the successors of the apostles?
2. To which of His apostles did Christ give special power in His Church? To whom did Christ intend that this power should be passed down?
3. How do priests assist the bishops in the care of souls?

4. Which members of the Church have embraced the religious state? Who are members of the clergy?
5. What is Catholic Action?

THINGS TO DO

1. Read in your Bible history the story of how Christ chose Saint Peter to be the head of the Church. If possible, also read the story of the death of Saint Peter in Rome.
2. Say an Our Father and a Hail Mary on Friday of this week for the welfare of our Holy Father, the Pope.

TEST EXERCISES

A

Draw a line under the word or phrase in parenthesis which makes each statement correct.

Example: Christ chose (*seven, ten, five, twelve*) apostles.

1. Christ told Saint Peter to (*reward, feed, punish, starve*) His lambs and His sheep.
2. The name Peter means (*dove, rock, lion, gate*).
3. Saint Peter, having been for a time Bishop of (*Alexandria, Damascus, Antioch, Jerusalem*), went to Rome and made the city of Rome his see.
4. Christ gave special power in His Church to Saint (*Philip, Peter, Thomas, Matthew*) by making him the head of the apostles and the chief teacher and ruler of the entire Church.
5. Our Holy Father the Pope, the Bishop of (*Athens, Paris, Florence, Rome*), is the Vicar of Christ on earth and the visible head of the Church.

B

Complete the following sentences with one word.

Example: All Popes have been thesuccessors..... of Saint Peter.

6. Christ gave the power to teach, to sanctify, and to rule the members of His Church to the, the first bishops of the Church.
7. The of the Church are the successors of the apostles.
8. The priests, especially priests, assist the bishops in the care of souls.
9. The laity of the Church are all its members who do not belong to the or to the religious state.
10. The laity can help the Church in her care of souls by leading lives that will reflect credit on the Church, and by co-operating with their bishops and priests, especially through Catholic

PERFECT SCORE 100

MY SCORE

LESSON XXVI

THE MARKS AND ATTRIBUTES OF THE CHURCH: I

IF WE knew very little about trees and we were told to go into a wood and bring back several leaves from a sycamore, what would we do? Naturally, we would first ask for a description of a sycamore tree. We would insist on learning how to tell it from an oak, a maple, and all the other trees that might be seen in the wood. We would ask for the marks or qualities whereby we might recognize a sycamore tree when we see one. This is exactly the principle which one should follow when seeking for the true Church of Christ. In this way we find out that: *The one true Church established by Christ is the Catholic Church.*

The Catholic Church has signs whereby it can be recognized. *We know that the Catholic Church is the one true Church established by Christ because it alone has the marks of the true Church.* No other church bears these marks. *By the marks of the Church we mean certain clear signs by which all men can recognize it as the true Church founded by Jesus Christ.*

The chief marks of the Church are four: It is one, holy, catholic or universal, and apostolic. If the Church were not *one*, it could not be true, for truth is always one. Unity or oneness is a mark of truth. If the Church were not *holy*, it would not be able to carry out its mission, which is the work of making men holy. If it were not *catholic or universal*, it could not continue the work of Christ, that of saving all men. If the Church were not *apostolic*, that is, if it were not the same Church that was founded on the apostles, then it could not claim to be the Church of Christ, for Christ founded His Church on the apostles.

We shall consider these four marks of the true Church so that we may fully understand what they mean and why they are such necessary qualities of the Catholic Church.

The Unity of the Church

At the close of the Last Supper Our Lord prayed for His apostles and for His whole Church. Calling upon His heavenly Father, He said: "Yet not for these (the apostles) only do I pray, but for those also who through their word are to believe in Me [the members of His Church], that all may be one, even as Thou, Father, in Me and I in Thee; that they also may be one in Us, that the world may believe that Thou hast sent Me. And the glory that Thou hast given Me, I have given to them, that they may be one, even as We are one" (John 17:20-22). Here we see that Our Saviour insisted that there should be oneness or unity in His Church. *The Catholic Church is one because all its members, according to the will of Christ, profess the same faith, have the same sacrifice and sacraments, and are united under one and the same visible head, the Pope.*

First of all, the members of the Catholic Church have the same faith. They all believe and externally profess the same truths, those truths which were first taught by the apostles and handed down by them to their lawful successors. They believe all that is taught by the Church because they believe that the Church has authority from Christ to teach. The members of the Church not only believe the same truths, but they worship God in the same way. They assist at the Holy Sacrifice of the Mass, and they receive the same sacraments in order to obtain sanctifying grace or an increase of it in their souls.

Finally, the members of the Church of Christ not only believe the same truths and have the same practices of worship, but they are united under one visible head. That head is the Pope, the Vicar of Christ. They obey the Pope and the bishops he has appointed to rule over them. They do so because they recognize the Pope as the direct successor of Saint Peter, the first Bishop of Rome.

The Holiness of the Church

In the Apostles' Creed we say: "I believe in the *Holy* Catholic Church." *The Catholic Church is holy because it was founded*

by Jesus Christ, who is all-holy, and because it teaches, according to the will of Christ, holy doctrines, and provides the means of leading a holy life, thereby giving holy members to every age.

Christ, the Founder of the Catholic Church, is all-holy. He could not be more holy than He is. Since Christ is one with His Church and He is all-holy, then the Church must also be holy. The doctrines which the Church teaches are holy because they come from Christ, the second Person of the Blessed Trinity. They do not come from men.

The Wheat and the Weeds

The Church invites all to lead a holy life. It supplies the means for them to do so. The Holy Sacrifice of the Mass is offered up daily on the altars of the Church throughout the world. The sacraments are administered to the faithful, and the divine teachings of Christ are preached in every land. This does not mean that all the members of the Church lead good lives. Virtuous and wicked Catholics are frequently found dwelling together in the same neighborhood, sometimes in the same family.

In one of the discourses of our Blessed Saviour, known as the Lake Sermon, He tells the parable of the Wheat and the Weeds. The kingdom of heaven (which is the Church) is compared to a man who sowed good seed in his field. While he slept, his enemy came and sowed weeds among the wheat and went away. Now, when the blades of wheat sprang up, the weeds also appeared. Seeing the weeds among the wheat, the owner of the field told his servants to allow both to grow until the harvest. They did so; and then the weeds were burned by the reapers, while the wheat was gathered into the master's barn.

Our Saviour made known a great truth when He told this parable. In the Church the wicked (represented by the weeds) will be mingled with the good (represented by the wheat) until the end of time. As the weeds were gathered and burned, so the wicked shall be gathered together and punished on the day of judgment. Not all who belong to the Catholic Church are holy. The holiness of the Church, however, is not taken away by the

sinfulness of the wicked. She is the spouse of Christ, and He has given her His own holiness.

The Saints

In every age the Church has had members who were remarkable for their holiness. Thousands of her children prove by their good lives that the Church has the power to make men holy. The Catholic Church is the Church of the saints. No church except one that is holy could produce men and women of such great virtue as, for example, Saint Lawrence, Saint Francis of Assisi, Saint John of God, Saint Catherine of Siena, Saint Isaac Jogues, and Saint Teresa of the Child Jesus. Yet these are only a few of the great company whose names are found in the calendar of the saints and in the catalogue of the martyrs (martyrology).

Within the membership of the Catholic Church are thousands of men and women who belong to religious communities and who give their lives to the service of God. They are found caring for the poor and the orphans, nursing the sick and the afflicted, teaching the young, and working in foreign lands among pagans. Their lives also prove that the Catholic Church is holy.

CATECHISM QUESTIONS

152. Which is the one true Church established by Christ?
153. How do we know that the Catholic Church is the one true Church established by Christ?
154. What do we mean by the marks of the Church?
155. What are the chief marks of the Church?
156. Why is the Catholic Church one?
157. Why is the Catholic Church holy?

NOTEBOOK EXERCISES

1. What plan should non-Catholics follow when seeking for the true Church of Christ?
2. What is the name of the true Church established by Christ? Make a list of the non-Catholic churches in your community.

3. What do we mean when we say that the Church has certain marks? Name the chief marks of the Church.
4. Explain what we mean when we say that the Catholic Church is one.
5. Relate the parable which Jesus told in order to teach that the Church which He founded would be made up of good, indifferent, and even wicked members.

THINGS TO DO

1. List the names of five saints, not apostles, whom you particularly admire and whose virtues you desire to imitate.
2. Say a special act of faith every day of this week and ask God to strengthen your faith in the teachings of His Church.

TEST EXERCISES

A

Draw a line under the word or phrase in parenthesis which makes each statement correct.

Example: The chief marks of the Church are (seven, four, two, six).

1. The Catholic Church is one, holy, (*entirely American, wholly English, found only in Spain, catholic or universal*), and apostolic.
2. In the parable of the (*Barley, Wheat, Oats, Rye*) and the Weeds Christ describes the several kinds of members of the Church.
3. The doctrines which the Church teaches are holy because they come from (*Saint Paul, Christ, Saint Peter, Saint Matthew*).
4. At the close of the Last Supper, Jesus prayed that (*the Church would be one, wars would cease, the Jews would gain their liberty, famines would end*).
5. We know that the (*Presbyterian, Methodist, Baptist, Catholic*) Church is the one true Church established by Christ because it alone has the marks of the true Church.

B

Complete the following sentences with one word.

Example: The one true Church established by..... *Christ*.....
is the Catholic Church.

6. By the of the Church we mean certain clear signs by which all men can recognize it as the true Church founded by Jesus Christ.
7. The Catholic Church is because all its members, according to the will of Christ, profess the same faith, have the same sacrifice and sacraments, and are united under one and the same visible head, the Pope.
8. The Catholic Church is because it was founded by Jesus Christ, who is all-holy, and because it teaches, according to the will of Christ, holy doctrines, and provides the means of leading a holy life, thereby giving holy members to every age.
9. The holiness of the Church is not taken away by the sinfulness of the wicked because she is the of Christ, who has given her His own holiness.
10. As the were gathered and burned, so the wicked shall be gathered together and punished on the day of judgment.

PERFECT SCORE 100

MY SCORE

LESSON XXVII

THE MARKS AND ATTRIBUTES OF THE CHURCH: II

WE HAVE learned that the chief marks of the Church are four: It is one, holy, catholic or universal, and apostolic. In our last lesson we studied the first two marks. In this lesson we shall consider the other two marks that belong to the Church which was founded by Christ.

The Church Is Catholic

The Catholic Church is catholic or universal because, destined to last for all time, it never fails to fulfill the divine commandment to teach all nations all the truths revealed by God.

The Catholic Church is catholic or universal *in time*. It has been in existence in all ages since the time of Christ. According to the promise of its Divine Founder, it will last until the end of the world. The Catholic Church alone can trace its history back to the days of the apostles. No non-Catholic church can make such a claim, since none has existed longer than a few hundred years.

The Catholic Church is catholic or universal *in space*. It is spread over all the world. Obeying the command of Christ, it teaches all nations. In pagan countries Catholic missionaries are found preaching the Gospel of Christ, conducting schools for children, and caring for the needy.

The Catholic Church is universal *in teaching*. It preserves all the truths which it received from Christ. It defends all the truths revealed by God and contained in the Bible or in divine Tradition. It teaches all nations the same truths. The Catholics of every land believe the same doctrine, a doctrine which is never changed to please existing governments.

The Grain of Mustard Seed

When Jesus related the parable of the Mustard Seed He foretold that the Church would be universal. He compared the kingdom of heaven, or the Church, to a grain of mustard seed which a man sowed in his field. The seed of the mustard plant is the smallest of all seeds, yet when it is grown it is greater than all herbs, and becomes a tree so that birds build their nests in its branches.

The mustard seed represents the Catholic Church which Christ founded. Even before the death of the apostles it had spread into all parts of the civilized world.

The Leaven

The Church sends missionaries into foreign lands and these holy men and women convert many. The membership of the Church may be small in some pagan countries; however, the work of God is being done and the Church is known. God showers His blessings on labor that is carried on for the salvation of souls.

In one of the parables which belong to His Lake Sermon, Jesus compared the kingdom of heaven, or His Church, to leaven or yeast. A woman took leaven and hid it in three measures of meal, until the whole was leavened. The meaning of this parable is that the Church of God works secretly but surely. The grace of God is with His Church, so it works wonders unseen. It is the grace of God which causes the labors of missionaries to succeed. Christians of missionary lands are usually found to be exceptionally devout. By their fervor and good example they convert many. Thus the kingdom of God spreads. Slowly but surely, the people of pagan nations will in time be won for Christ.

The Church Is Apostolic

We now come to the fourth mark which belongs to the true Church of Christ. *The Catholic Church is apostolic because it was*

founded by Christ on the apostles and, according to His divine will, has always been governed by their lawful successors. In the beginning the Church was governed by the apostles. After them, and down to our own time, it has been ruled only by their lawful successors.

Christ founded His Church upon the apostles. At one time He said to them: "You have not chosen Me, but I have chosen you, and have appointed you that you should go and bear fruit, and that your fruit should remain..." (John 15:16). Jesus Himself trained the apostles for their work of converting the world. He taught them, and gave them the power to work miracles so that they might prove the truth of their teachings. The apostles were witnesses of Our Lord's miracles. They received special instruction from Him during the forty days after His Resurrection from the dead. After having trained them, Jesus raised them to the priesthood; and they received the fullness of the gifts of the Holy Spirit on Pentecost Sunday. The apostles, therefore, were the first bishops of the Catholic Church.

The apostles not only taught the faith, but they suffered and died for it. They sought no earthly honors, and they received only persecution and death for their zeal in spreading the Gospel of Christ.

Doing Our Part

Like the apostles, we should show our love for the Church by helping it in its work of saving souls. We ought to give generously to the support of missions at home and in foreign lands, and we should pray for the spread of the faith throughout the world. We ought especially to show interest in the Indian and Negro missions that have been established in our own country. Besides all this, we ought to try to convert non-Catholics (1) by leading a holy life; (2) by praying for them; and (3) by acquainting them with the truths of our faith and lending them books on Catholic doctrine. If every Catholic looked upon himself as a missionary, the whole world would soon profess Christ and belong to the Church which He founded.

The True Church

We know that no other church but the Catholic Church is the true Church of Christ because no other church has these four marks. Only the Catholic Church is truly one, holy, catholic or universal, and apostolic. Hence the Catholic Church alone is the Church founded by Christ. All other churches have been established by men, and they do not have the right to preach or to conduct services in the name of Christ. Those who belong to these churches may think they are in Christ's Church, but they are mistaken. Only the Catholic Church is the true Church.

CATECHISM QUESTIONS

158. Why is the Catholic Church catholic or universal?
159. Why is the Catholic Church apostolic?
160. How do we know that no other church but the Catholic Church is the true Church of Christ?

NOTEBOOK EXERCISES

1. How is the Church universal *in time*?
2. How is the Church catholic or universal *in space*? How is the Church catholic or universal *in teaching*?
3. In what way did Christ compare His Church to a grain of mustard seed? Why did He liken it to leaven or yeast?
4. How did Jesus prepare His apostles to be the chief leaders (bishops) of His Church?
5. How can we help the Church in its mission of saving souls?

THINGS TO DO

1. Commit to memory the names of the apostles upon whom Christ founded the Catholic Church.
2. Read the story of how Saint Peter and Saint Paul were martyred for their faith.

TEST EXERCISES

A

Draw a line under the word or phrase in parenthesis which makes each statement correct.

Example: The Catholic Church was founded by (Christ, Saint Michael, the Blessed Virgin Mary, Saint Peter).

1. When Christ compared His Church to a grain of (*wheat, mustard, parsley, poppy*) seed, He foretold that His Church would be universal.
2. In another parable Our Saviour compared His Church to (*sugar, salt, leaven, fruit*) which a woman hid in three measures of meal; thus teaching that the Church of God works secretly but surely.
3. The (*Methodist, Catholic, Episcopalian, Unitarian*) Church alone can trace its history back to the days of the apostles.
4. The apostles received the fullness of the gifts of the Holy Ghost on (*Palm, Easter, Pentecost, Passion*) Sunday.
5. Christ founded His Church upon the (*apostles, Pharisees, holy women who ministered to him, seventy-two disciples*).

B

Complete the following sentences with one word.

Example: Catholics of every land believe thesame..... doctrine.

6. The Catholic Church is catholic or universal because, destined to last for all time, it never to fulfill the divine commandment to teach all nations all the truths revealed by God.
7. The Catholic Church is apostolic because it was founded by Christ on the apostles and, according to His divine will, has always been by their lawful successors.

8. The Catholic Church is catholic or universal in because it is spread all over the world.
9. The Catholic Church is catholic or universal in because it has existed in all ages since the time of Christ and will last until the end of the world.
10. We know that no other church but the Church is the true Church of Christ because no other church has these four marks.

PERFECT SCORE 100

MY SCORE

LESSON XXVIII

THE MARKS AND ATTRIBUTES OF THE CHURCH: III

BESIDES the four chief marks of the Church, it has attributes which set it apart from other religious beliefs. An "attribute" is a quality belonging to a person or thing. For example, sweetness is an attribute of sugar; coldness is an attribute of snow. *The chief attributes of the Catholic Church are authority, infallibility, and indefectibility.*

The Authority of the Church

The word "authority" means power over persons. *By the authority of the Catholic Church is meant that the Pope and the bishops, as the lawful successors of the apostles, have power from Christ Himself to teach, to sanctify, and to govern the faithful in spiritual matters.*

The Pope and the bishops are the successors of the apostles. They have those powers which Christ gave to the apostles. Christ commanded His apostles to teach, to sanctify, and to rule in His name. When He sent them forth, He said: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world" (Matthew 28:19-20). By the words, "make disciples of all nations," Our Lord gave the apostles the power to teach; and by the words, "baptizing them in the name of the Father, and of the Son, and of the Holy Spirit," He gave them the further power to sanctify men, especially by administering the sacraments to them.

Christ made Saint Peter the head of His Church and empowered him to care for the flock when He said to him, "Feed My lambs. . . . Feed My sheep" (John 21:15-17). This was in ful-

fillment of a promise which Christ had made to Saint Peter that He would give him the keys of the kingdom of heaven, and that whatever he would bind on earth would be bound in heaven and whatever he would loose on earth would be loosed in heaven (Matthew 16:13-20). The Church has always considered these words of Christ her divine commission to govern the faithful in matters spiritual.

Since Christ gave His Church the authority to teach, to sanctify, and to govern, it is the duty of the faithful to accept the doctrine of the Church, to assist at the Holy Sacrifice of the Mass, to receive the sacraments, and to obey the laws of the Church.

The Infallibility of the Church

The word "infallibility" means that quality which keeps one from making a mistake or being deceived. *By the infallibility of the Catholic Church is meant that the Church, by the special assistance of the Holy Ghost, cannot err when it teaches or believes a doctrine of faith or morals.*

At the Last Supper Christ promised His apostles that He would ask the Father to send them the Holy Ghost: "And I will ask the Father and He will give you another Advocate to dwell with you forever, the Spirit of truth. . . . He will dwell with you, and be in you" (John 14:16-17). This promise was fulfilled on Pentecost Sunday when the Holy Spirit came down upon the apostles in the form of parted tongues of fire. From the time of His coming on Pentecost Sunday, the Holy Spirit has guided the Church. For this reason the Church has never made an error in its teachings which pertain to faith or morals, and it will never do so.

The Pope and the Bishops

The Church teaches infallibly when it defines, through the Pope alone, as the teacher of all Christians, or through the Pope

and the bishops, a doctrine of faith or morals to be held by all the faithful.

There are three ways in which the Church exercises its infallible teaching office. In the first place, the Pope alone, as the teacher of all Christians, may define a doctrine of faith or morals to be held by all the faithful. Secondly, the Pope, together with the bishops of the world assembled in a general council, may teach infallibly. The third way, however, is the usual way in which the Church teaches the doctrines of Christ with infallible authority. When the Pope and the bishops in their different dioceses agree in teaching a doctrine as revealed, they are teaching infallibly, and all of the faithful must accept their teaching.

We may wonder just what conditions must be fulfilled if the Pope wishes to speak with infallible authority. First, he must speak as the teacher of all Christians; second, he must speak on a matter of faith or morals; third, he must give a definite decision on the matter about which he is speaking; and fourth, he must oblige all members of the Church to accept his teaching.

The Indefectibility of the Church

The third great attribute which belongs to the Church is *indefectibility*. *By the indefectibility of the Catholic Church is meant that the Church, as Christ founded it, will last until the end of time.* The Church has existed for nineteen hundred years, and Christ has promised that it will last until the end of the world. Throughout its long life it will preserve its teachings unchanged, will offer up the Holy Sacrifice of the Mass, and will always administer the same sacraments. The powers of evil will never overcome it.

It is the will of Christ that the Church should last till the end of time, because He is the Saviour of all men. It is His desire that all who are born into the world shall be saved through His Church. His Church, therefore, will remain as it was in the beginning, and will last until the end of time.

The History of the Church

When we read history we learn that kingdoms, empires, and republics rise, grow powerful, and fall. But what happens to nations does not happen to the Catholic Church. It has been persecuted by pagan emperors, by Mohammedans, apostates, secret societies, and teachers of false doctrines. These persecutions have always helped the Church. They have given it glorious martyrs who, by their death for Christ, have won great graces for the Church. As a result of their sacrifices, unbelievers have been converted and the faithful have been strengthened in their faith.

The Catholic Church may for a time be rooted out of a country, but it can never be uprooted from the world. Just as the ark of Noe survived the flood, so the Catholic Church will outlive all persecutions.

CATECHISM QUESTIONS

161. What are the chief attributes of the Catholic Church?
162. What is meant by the authority of the Catholic Church?
163. What is meant by the infallibility of the Catholic Church?
164. When does the Church teach infallibly?
165. What is meant by the indefectibility of the Catholic Church?

NOTEBOOK EXERCISES

1. What is an attribute? Name the three chief attributes of the Church.
2. Quote some passages from Holy Scripture which prove that Christ gave His Church authority to teach, to sanctify, and to govern the faithful in spiritual matters.
3. In what three ways does the Church exercise its infallible teaching office?
4. What conditions must be fulfilled when the Pope speaks infallibly?
5. What special good have persecutions done for the Catholic Church?

THINGS TO DO

1. Say an Our Father every morning of this week for countries in which members of the Church are being persecuted for their faith.
2. Read the story of the ark built by Noe and the story of the deluge. Note that the ark survived the flood, and remember that the Catholic Church, like the ark, survives every danger.

TEST EXERCISES

A

Answer with one word.

Example: What do we call a quality belonging to a person or thing?.....*attribute*.....

1. Who gave the Church the authority to teach, to sanctify, and to govern?
2. Which Church has power to teach, to sanctify, and to govern the faithful in spiritual matters?
3. On which one of the apostles did Christ promise to build His Church?
4. Who built the ark which survived the deluge and prefigured the victory of the Catholic Church over all persecutions?
5. What is the attribute of the Catholic Church which keeps it from falling into error when it teaches or believes a doctrine of faith or morals?

B

Complete the following sentences with one word.

Example: The authority of the Catholic Church is
spiritual.....

6. The chief of the Catholic Church are authority, infallibility, and indefectibility.

7. By the of the Catholic Church is meant that the Pope and the bishops, as the lawful successors of the apostles, have power from Christ Himself to teach, to sanctify, and to govern the faithful in spiritual matters.
8. By the of the Catholic Church is meant that the Church, by the special assistance of the Holy Ghost, cannot err when it teaches or believes a doctrine of faith or morals.
9. By the of the Catholic Church is meant that the Church, as Christ founded it, will last until the end of time.
10. The has existed for nineteen hundred years, and Christ has promised that it will last until the end of the world.

PERFECT SCORE 100

MY SCORE

LESSON XXIX

THE MARKS AND ATTRIBUTES OF THE CHURCH: IV

JESUS CHRIST instituted the Catholic Church and founded it upon the apostles. Since it is the one true Church, it is the only one that prepares men for heaven. For this reason: *All are obliged to belong to the Catholic Church in order to be saved.*

The Catholic Church is a visible society, that is, it can be seen. It is made up of members who are united in the profession of the same faith, who practice the same form of worship, and who are ruled under one supreme head. Christ pointed out that His Church was to be visible when He compared it to a "city set on a mountain" which "cannot be hidden" (Matthew 5:14). Since Christ founded a Church for the purpose of leading men to heaven, and He founded but one Church, then He intended that all men should be members of this Church. This Church is the Catholic Church.

The Example of Nicodemus

Nicodemus the Pharisee heard Jesus preach to the people. He was so impressed by the Saviour's teachings that he visited Him in the night. This act showed that Nicodemus feared to come to Jesus openly and that he did not wish to displease his fellow-Pharisees. When Our Lord was put to death, however, it was Nicodemus who helped Joseph of Arimathea to place the body of Jesus in the tomb. This holy act of Nicodemus was an open expression of his belief in Christ and in His Gospel. Non-Catholics who are certain that the teachings of Christ are true must follow the example of Nicodemus. They cannot hide their belief but must openly profess it. They must become members of the visible Church of Christ, the Holy Catholic Church.

When we say, "Outside the Church there is no salvation," we mean that those who through their own grave fault do not know

that the Catholic Church is the true Church or, knowing it, refuse to join it, cannot be saved. In the holy Gospel according to Saint Mark (16:15-16) we read the following words which Our Lord addressed to His apostles: "Go into the whole world and preach the gospel to every creature. He who believes and is baptized shall be saved, but he who does not believe shall be condemned." Unwillingness to lose the good will of relatives or friends, or to give up one's social or business position, is not a valid excuse for remaining outside the Catholic Church. By following Jesus, Nicodemus not only lost his high standing in Palestine, but he also risked his life. As we know, the Pharisees hated Jesus and all who believed in Him.

The Soul of the Church

When teaching: "Outside the Church there is no salvation," the Church wishes us to remember that: *They who remain outside the Catholic Church because through no grave fault on their part they do not know it is the true Church can be members of the soul of the Church and can be saved by making use of the graces which God gives them.*

No one is lost except through his own fault. To teach otherwise would be to lose sight of the wonderful mercy of God. God does not demand of anyone a duty that he cannot perform.

Through His sufferings and death on the cross Christ merited graces for the salvation of the whole human race. These graces are given to all men, and every person receives enough grace to help him save his soul. Those who make use of the graces which God gives them may not be members of the visible Church of Christ. Nevertheless, because they wish to please God and to do all they can to gain heaven, they belong to the soul of the Church. They are members, or at least they may become members, of the communion of saints.

The Mystical Body of Christ

We have sometimes been puzzled by the words, "the Mystical Body of Christ." Why are these words applied to the Church?

The Catholic Church is called the Mystical Body of Christ because its members are united by supernatural bonds with one another and with Christ, their Head, thus resembling the members and head of the living human body.

The Catholic Church is a great spiritual society of which Christ is the Head. Through the bond of sanctifying grace, each member of this society is united not only to Christ but also to each of his fellow-members. In his Epistles or letters, Saint Paul compares the Church to a human body, with Christ as the Head. The members of the Church are compared to the various organs of the body.

This is an excellent comparison, since the human body is made up of millions of tiny particles called cells. The Catholic Church, or the Mystical Body of Christ, is composed of millions of people throughout the world. Just as all the cells of the human body are fed on the same food, so the members of the Mystical Body of Christ are nourished on the same spiritual food, the Holy Eucharist. The cells of a human body work not only for their own individual good but also for the well-being of the whole body. In the same manner, the millions of Christians who are members of the Mystical Body of Christ, or the Church, labor not only for their own spiritual welfare but also for the spiritual good of the entire Church.

Christ can never be separated from His Church and His Church can never be separated from Him, since together they are but one body. In a human body new cells are constantly being developed, and the body continues to live and to grow. This same thing is also taking place in the Mystical Body of Christ. New members are continually being received into the Church through Baptism. So the Church, or the Mystical Body of Christ, lives and grows. It will not reach its full growth until the work of redemption is finished.

Christ and His Mystical Body

Before Jesus ascended into heaven He gave His apostles this promise: "And behold, I am with you all days, even unto the

consummation (end) of the world" (Matthew 28:20). The Catholic Church is Christ dwelling mystically on earth. When Saul of Tarsus was on his way to the city of Damascus, intending to kill the Christians of that place, he was suddenly struck to the ground. He heard a voice saying: "Saul, Saul, why dost thou persecute Me?" Saul asked: "Who art Thou, Lord?" and the voice replied: "I am Jesus, whom thou art persecuting" (Acts 9:4-5).

Note that Christ did not ask Saul, who later became Saint Paul: "Why do you persecute My Church?" What He said was: "Why dost thou persecute Me?" This was because His Church is His Mystical Body; He is the Head and cannot be separated from His Church. As a man cannot live if his head is separated from the rest of his body, so the Church cannot exist without Christ, its Head. The Church and Christ are one body.

The Holy Ghost dwells in the Catholic Church, the Mystical Body of Christ. He animates it, guides it, and gives it life. According to the promise of Christ, He will remain in the Church until time is no more, and under His protection no evil can overcome it.

CATECHISM QUESTIONS

166. Are all obliged to belong to the Catholic Church in order to be saved?
167. What do we mean when we say, "Outside the Church there is no salvation"?
168. Can they be saved who remain outside the Catholic Church because they do not know it is the true Church?
169. Why is the Catholic Church called the Mystical Body of Christ?

NOTEBOOK EXERCISES

1. How did Nicodemus the Pharisee profess his faith in Christ and His Gospel?
2. In what way may certain people who remain outside the Catholic Church save their souls?

3. Explain how Christ and His members resemble the head and members of the human body.
4. On what food are the members of the Mystical Body of Christ nourished?
5. What beautiful truth do we learn from the story of Saul of Tarsus (Saint Paul)?

THINGS TO DO

1. Read in your Bible history (a) the story of the visit of Nicodemus with Christ, and (b) the story of the burial of Jesus.
2. Write an imaginary letter to a non-Catholic companion in which you explain what the Church means when she teaches, "Outside the Church there is no salvation."

TEST EXERCISES

A

Complete the following sentences with one word.

Example: The Catholic Church is the great spiritual society of which.....*Christ*.....is the Head.

1. Christ compared His Church to a set on a mountain which cannot be hidden.
2. All are obliged to belong to the Catholic Church in order to be
3. They who remain outside the Catholic Church because through no grave fault on their part they do not know it is the true Church can be members of the soul of the Church and can be saved by making use of the which God gives them.
4. When we say, "Outside the Church there is no salvation," we mean that those who through their own grave do not know that the Catholic Church is the true Church or, knowing it, refuse to join it, cannot be saved.
5. No one is except through his own fault.

B

From the list at the right, select the phrase which will make each sentence correct, and write the key letter of that phrase in the proper space (.....) in the left-hand column.

Example: According to the promise of Christ, the Holy Ghost will dwell in the Church (.....).

- | | |
|--|---|
| 6. The Catholic Church is called the Mystical Body of Christ because its members are united by supernatural bonds with one another and with Christ, their Head, thus resembling the members and head(.....). | a. men must be members of this Church. |
| 7. Since Christ founded His Church for the purpose of leading men to heaven, all(.....). | b. cannot perform. |
| 8. It was Nicodemus who helped Joseph of Arimathea to place the(.....). | c. until time is no more. |
| 9. God does not demand of anyone a duty that he(.....). | d. Holy Eucharist. |
| 10. The members of the Mystical Body of Christ are nourished on the same spiritual food, the(.....). | e. members of Churches that believe in the Bible. |
| | f. of the living human body. |
| | g. body of Jesus in the tomb. |

PERFECT SCORE 100

MY SCORE

LESSON XXX

THE COMMUNION OF SAINTS AND FORGIVENESS OF SINS

"I believe in . . . the communion of saints, the forgiveness of sins. . . ."

IN OUR last lesson we learned that the Catholic Church is called the Mystical Body of Christ, and that the members of this great spiritual society work for the well-being of the whole Church as well as for their own salvation and sanctification. In our present lesson we shall study the doctrine of the communion of saints, a doctrine which we mention in the Apostles' Creed.

The Three Branches

By "*the communion of saints*" is meant the union of the faithful on earth, the blessed in heaven, and the souls in purgatory, with Christ as their Head. The Church is composed of three separate branches because the members of this great spiritual body are found in three distinct states. Those of the first state are the faithful on earth. Because they are engaged in the battle of overcoming sin, they belong to the *Church Militant*. In the second state are those souls who have won the battle over evil, but are held for a time in purgatory to do penance for their sins. Those souls are members of the *Church Suffering*. Finally, there are souls that have gained the joys of heaven and see God. The souls of this, the third state, are members of the *Church Triumphant*. They have triumphed over sin and suffering.

The Church is a spiritual kingdom, with Christ as its King, and its members are united to Him and to one another by the bond of charity. Hence, all the members are able to communicate

spiritually with the others in the various branches. This great spiritual union is called the communion of saints, because its members possess sanctifying grace, and everyone in a state of sanctifying grace can be called a saint.

The Blessed in Heaven

Through the communion of saints, the blessed in heaven can help the souls in purgatory and the faithful on earth by praying for them. When the saints of heaven were on earth, they prayed for their fellow-members in the Church and worked for the salvation of souls. It is the will of God that the saints in heaven should continue to do good toward men on earth. Because they are close to God, they are able to obtain great favors of Him. They ask Him to release the souls in purgatory from their sufferings and to give the faithful on earth both spiritual and temporal favors.

The faithful on earth, through the communion of saints, should honor the blessed in heaven and pray to them, because they are worthy of honor and as friends of God will help the faithful on earth. We should pray to the saints because they are close to God and enjoy His friendship. They have power to gain favors for those who honor them and ask their aid.

When Joseph was in prison, he interpreted the dream of Pharaoh's chief butler, who at that time was a fellow-prisoner. After telling the butler that he was about to regain his former post and would again wait upon Pharaoh, Joseph made this plea in his own behalf: "Only remember me, when it shall be well with thee, and do me this kindness: to put Pharaoh in mind to take me out of this prison" (Genesis 40:14). Joseph made this request of the chief butler because he knew the prisoner would soon stand near the throne of the powerful ruler of all Egypt. When we Catholics pray to the saints, we follow the example of Joseph. We pray to those who have influence and are able to help us.

The Souls in Purgatory

The faithful on earth, through the communion of saints, can relieve the sufferings of the souls in purgatory by prayer, fasting, and other good works, by indulgences, and by having Masses offered for them. As charitable Catholics, we should come to the help of the Church Suffering. The poor souls must remain in purgatory until the debt of temporal punishment for their sins has been paid to God. The blessed in heaven by their prayers can move God to forgive some of this debt. The faithful on earth can also help the poor souls to make satisfaction by their prayers and other good works.

We can help the poor souls by praying for them, especially while assisting at the Holy Sacrifice of the Mass. There are many indulgenced prayers that can be offered up for the holy souls. To gain indulgences for them is an act of charity that is very pleasing to God. God is eager to have the souls in purgatory released from their sufferings.

We can assist the faithful departed by having Masses offered up for them. Since the Holy Sacrifice of the Mass is the renewal of the sacrifice of the cross, the source of all merits and satisfaction, it is the most powerful means we have of helping the souls in purgatory. In the Holy Sacrifice of the Mass the dead are remembered especially with this prayer: "Be mindful also, O Lord, of Thy servants and handmaids (name them) who are gone before us with the sign of faith and sleep in the sleep of peace. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen."

The Faithful on Earth

The faithful on earth, as members of the Mystical Body of Christ, can help one another by practicing supernatural charity and, especially, by performing the spiritual and corporal works of mercy.

The faithful on earth are members of the Mystical Body of Christ. As we explained in our last lesson, the members of the Mystical Body of Christ, or the Church, work for the good of the entire body. When one member of the human body suffers, the entire body suffers. For example, if the hand suffers, the whole body suffers and tries to lessen its pain. So also, if a member of the Mystical Body of Christ suffers, all the members of this great spiritual body likewise suffer. When members of the Mystical Body of Christ help a suffering member, knowing him as a fellow-member in Christ, they practice *supernatural* charity.

Supernatural charity is love that is above human nature. True Christians love their neighbor because they love God and desire to imitate His charity. This is the charity that gains for those who practice it a supernatural, that is, an eternal reward.

The Love of Neighbor

The members of the Mystical Body of Christ partake of the fruits of all the Masses offered daily throughout the world. They also share in the prayers and good works of all the members; and thus they are united by the bonds of charity. It is the duty of Christians to give spiritual and bodily help to those in need so that the boundless blessings of God may be shared by all men. They must correct sinners and encourage them to lead good lives. They must instruct those who are ignorant of God and His Church, give advice to those who are undecided in matters of spiritual importance, comfort those who are sorrowing and are in need of encouragement; they must bear wrongs with patience and freely forgive those who injure them. Finally, they must pray for both the living and the dead.

Besides performing these spiritual works of mercy, true Catholics must help those who are in bodily want. They must provide food, drink, clothing, and shelter for those in need of these things. Furthermore, they must visit and care for those who are sick, and, if the need arises, provide decent burial for the dead.

The Forgiveness of Sins

After saying in the Apostles' Creed: "I believe in . . . the communion of saints," we add: "the forgiveness of sins. . . ." By "*the forgiveness of sins*" in the Apostles' Creed is meant that God has given to the Church, through Jesus Christ, the power to forgive sins, no matter how great or how many they are, if sinners truly repent. We learn about this great power of the Church when we study the sacrament of Penance, a subject which is discussed in detail in another part of the catechism.

CATECHISM QUESTIONS

170. What is meant by "the communion of saints" in the Apostles' Creed?
171. Through the communion of saints, what can the blessed in heaven do for the souls in purgatory and the faithful on earth?
172. Should the faithful on earth, through the communion of saints, honor the blessed in heaven and pray to them?
173. Can the faithful on earth, through the communion of saints, relieve the sufferings of the souls in purgatory?
174. Can the faithful on earth help one another?
175. What is meant in the Apostles' Creed by "the forgiveness of sins"?

TEST EXERCISES

A

Draw a line under the word or phrase in parenthesis which makes each statement correct.

Example: The true Christian loves his neighbor because by doing so he (gains an earthly reward, loves God, gains the good will of his friends, desires his neighbor to think well of him).

1. By the "communion of saints" is meant the union of the faithful on earth, the blessed in heaven, and the souls in purgatory, with (*Saint Peter, the Blessed Virgin Mary, Christ, Saint Michael*) as their Head.
2. Because they are engaged in the battle of overcoming sin, the faithful on earth belong to the Church (*Triumphant, Glorious, Suffering, Militant*).
3. The souls detained (*in purgatory, in limbo, in hell, on earth*) to do penance for their sins are members of the Church Suffering.
4. When (*Noe, Moses, David, Joseph*) was in prison, he interpreted the dream of Pharaoh's chief butler.
5. The faithful on earth, as members of the Mystical Body of Christ, can help one another by practicing supernatural charity and, especially, by (*withdrawing from the world, writing books, performing the spiritual and corporal works of mercy, singing hymns*).

B

Complete the following sentences with one word.

*Example: The saints in heaven are members of the Church
.....Triumphant.....*

6. Through the communion of saints, the blessed in heaven can help the souls in purgatory and the faithful on earth by for them.
7. The faithful on earth, through the communion of saints, can relieve the sufferings of the souls in purgatory by prayer, fasting, and other good works, by, and by having Masses offered for them.
8. The faithful on earth, through the communion of saints, should honor the blessed in heaven and pray to them, because they are worthy of honor and as friends of will help the faithful on earth.

9. By "the forgiveness of sins" in the Apostles' Creed is meant that God has given to the Church, through Jesus Christ, the power to forgive sins, no matter how great or how many they are, if sinners truly
10. True Christians bear wrongs patiently and freely those who injure them.

PERFECT SCORE 100

MY SCORE

LESSON XXXI

THE RESURRECTION AND LIFE EVERLASTING: I

"I believe in . . . the resurrection of the body, and life everlasting."

WE HAVE now come to the closing words of the Apostles' Creed. In them we profess our belief in the resurrection of the body and in life beyond the grave. We say: "I believe in . . . the resurrection of the body, and life everlasting." By "*the resurrection of the body*" is meant that at the end of the world the bodies of all men will rise from the earth and be united again to their souls, nevermore to be separated. At the time chosen by God the world will come to an end. The bodies of the dead will rise from their graves to be reunited with their souls, never again to be separated by death.

We read in the New Testament that when Martha went out to meet Our Lord to tell Him of the death of her brother, Lazarus, Jesus said to her: "I am the resurrection and the life; he who believes in Me, even if he die, shall live; and whoever lives and believes in Me, shall never die" (John 11:25-26). Christ, true God and true man, is the Resurrection and the Life. In rising from the dead by His own power, He proved that He is God and that He will raise us from the dead as He has promised to do.

Glorified Bodies

Every person who lived in this world will rise from the dead on the last day. *The bodies of the just will rise to share forever in the glory of their souls.* Saint Paul tells us that the dead shall rise incorruptible, and shall be changed. He meant by this that the bodies of those who died in sanctifying grace will have cer-

tain extraordinary qualities that they did not have during their earthly lives. They will have their bodies, but their bodies will be perfect. From the Gospel story we learn that at the Transfiguration, Christ's face shone as the sun (Matthew 17:2). The bodies of the saints that rise from the dead will shine also. Besides this, they will be able to move from place to place with the quickness of thought. Furthermore, they will be able to pass through all other bodies and substances, just as Christ's body at the Resurrection passed through the wall of the sepulchre.

Finally, the glorified bodies of the saints will be free from all need of food, clothing, shelter, and rest. They will not suffer any kind of pain. Saint John says of the just that have risen: "And God will wipe away every tear from their eyes. And death shall be no more; neither shall there be mourning, nor crying, nor pain any more, for the former things have passed away" (Apocalypse 21:4).

The Assumption

By the special privilege of her Assumption, the body of the Blessed Virgin Mary, preserved from corruption, was raised from the dead and taken into heaven. After Christ ascended into heaven, His Blessed Mother remained in Jerusalem and, with the apostles on Pentecost Sunday, received the Holy Ghost. According to tradition, she lived to an advanced age. She died because all human beings must die. Her body, however, was saved from corruption and shortly after her death was raised by God from the dead and reunited to her soul. Mary dwells in heaven, body and soul, where she is glorified above all the angels and saints. The privilege of the Assumption was granted to the Blessed Virgin Mary because she is the Mother of God and also because she was preserved from original sin, which brought death and corruption into the world.

The Church celebrates the Feast of the Assumption of the Blessed Virgin Mary on August 15. This festival is a holyday of obligation and must be observed the same as Sunday.

The General Judgment

We have said that the bodies of the just will rise glorious and immortal from the dead. But this will not be the fate of those who die as enemies of God. *The bodies of the damned will also rise to share in the eternal punishment of their souls.* All men, the just and the wicked, must be judged at the end of the world. *The judgment which will be passed on all men immediately after the general resurrection is called the general judgment.*

At the general judgment Christ will come "upon the clouds of heaven with great power and majesty" (Matthew 24:30) to judge all men, the living and the risen dead. He Himself will be the Judge, because He has told us: "For neither does the Father judge any man, but all judgment He has given to the Son" (John 5:22). When Our Lord was on earth, He said: "I judge no one" (John 8:15). He said this because He was then on earth to do the works of the Redeemer. But on the last day Christ will be Judge, for the reason that God's mercy and justice have ordained that the Judge of mankind should be a man.

At the general judgment the good and the wicked will be separated. The just will be placed at the right hand of the King and the evil at His left. Christ will say to those on the right: "Come, blessed of My Father, take possession of the kingdom prepared for you from the foundation of the world" (Matthew 25:34). But to those at His left hand He will say: "Depart from me, accursed ones, into the everlasting fire which was prepared for the devil and his angels" (Matthew 25:41). These sentences of the Divine Judge are foreshadowed in His parable of the Wheat and the Weeds in which the master of the house instructed the laborers: "Gather up first the weeds, and bind them in bundles to burn; but the wheat gather into my barn" (Matthew 13:30).

The Particular Judgment

Christ wills that we undergo two judgments, one immediately after death and one at the end of the world. *The judgment which*

will be passed on each one of us immediately after death is called the particular judgment. When a man dies he does not wait until the end of the world to learn of his eternal fate. He is judged at once according to his thoughts, desires, words, actions, and omissions.

Many non-Catholics believe that God does not pass sentence on the just and wicked until the end of the world, that is, at the time of the general judgment. But the Catholic Church teaches that men are judged immediately after death. The Church points in proof to Christ's parable of Dives and Lazarus, in which Our Saviour says: "But the rich man also died and was buried in hell" (Luke 16:22). Surely Dives must have been judged before he was punished with such awful torments. Again, Christ promised the repentant thief, who, like Himself, was soon to die upon the cross: "Amen I say to thee, this day thou shalt be with Me in paradise" (Luke 23:43). God judges men immediately after their death in order to reward or punish them according to their works.

The Need of a General Judgment

It is sometimes asked: Why is there need of a general judgment? *Although everyone is judged immediately after death, it is fitting that there be a general judgment in order that the justice, wisdom, and mercy of God may be glorified in the presence of all.* At the general judgment Christ will reveal all, even the most hidden things. He will demand an account from every man of the works that he has performed or ought to have performed. All sins and all good deeds will be made known. The things revealed will be a torment to sinners and a joy to the just. Even the manifestation of the sins they committed will not be a source of sorrow for the just, because it will be revealed also for their glory that they did penance. The martyrs, the missionaries, and all other good souls will be honored, while those who worked evil will be disgraced. All men, the just and the damned, will then understand the justice, wisdom, and mercy of God.

CATECHISM QUESTIONS

176. What is meant by "the resurrection of the body"?
177. Why will the bodies of the just rise?
178. Has the body of any human person ever been raised from the dead and taken into heaven?
179. Why will the bodies of the damned also rise?
180. What is the judgment called which will be passed on all men immediately after the general resurrection?
181. What is the judgment called which will be passed on each one of us immediately after death?
182. If everyone is judged immediately after death, why will there be a general judgment?

NOTEBOOK EXERCISES

1. What did Jesus say to Martha when she told Him that Lazarus, her brother, was dead?
2. What are some of the properties of a glorified body? What particular truth do we learn about glorified bodies from the account of the Transfiguration of Jesus?
3. Explain what is meant by the Assumption of the Blessed Virgin Mary. When do we celebrate the Feast of the Assumption?
4. What judgment will take place immediately after death? after the general resurrection?
5. Give a brief account of the general resurrection as it has been foretold by Our Lord.

THINGS TO DO

1. Read in your Bible history (a) the story of the raising of Lazarus from the dead, and (b) the account given by Christ of the general judgment.
2. Say an Our Father and a Hail Mary every night of this week in honor of Jesus, Mary, and Joseph, and ask for the favor of a happy death.

TEST EXERCISES

A

Answer with one word.

Example: On what occasion did Christ's face shine as the sun?
*Transfiguration*.....

1. What is the judgment called which will be passed on all men immediately after the general resurrection?

2. What is the judgment called which will be passed on each one of us immediately after death?
3. To whom did Jesus say: "I am the resurrection and the life"?
4. What do we call the special privilege by which the body of the Blessed Virgin Mary, preserved from corruption, was raised from the dead and taken into heaven?
5. Who will judge us at the general judgment?

B

Complete the following sentences with one word.

Example: It was to the repentant.....*thief*.....that Jesus said: "Amen I say to thee, this day thou shalt be with Me in paradise."

6. By "the of the body" is meant that at the end of the world the bodies of all men will rise from the earth and be united again to their souls, nevermore to be separated.
7. The bodies of the will rise to share forever in the glory of their souls.
8. The bodies of the will also rise to share in the eternal punishment of their souls.

9. Although everyone is judged immediately after death, it is fitting that there be a judgment in order that the justice, wisdom, and mercy of God may be glorified in the presence of all.
10. When a man dies, he is at once according to his thoughts, desires, words, deeds, and omissions.

PERFECT SCORE 100

MY SCORE

LESSON XXXII

THE RESURRECTION AND LIFE EVERLASTING: II

GOD judges all men immediately after death in order to reward or to punish them according to their works. *The rewards or punishments appointed for men after the particular judgment are heaven, purgatory, or hell.*

Purgatory

Purgatory is a place or state of punishment. Unlike that of hell, this punishment comes to an end. *Those are punished for a time in purgatory who die in the state of grace but are guilty of venial sin, or have not fully satisfied for the temporal punishment due to their sins.* Not all who leave this world in the state of grace are entitled to enjoy at once the vision of God. Since some souls die in the state of grace, although still stained by venial sins or without having paid in full the debt of temporal punishment due to sins which they have committed, God, in His infinite justice, must demand some satisfaction, although He cannot condemn them to hell. Justice demands that there be a middle state where such souls are cleansed of venial sins, or pay the temporal punishments due to their forgiven sins.

The Church, under the guidance of the Holy Spirit, has always taught that there is a purgatory. The doctrine of purgatory is also referred to in Holy Scripture. For example, we read that when Judas Machabeus had put Gorgias to flight, he came with his soldiers to bury the bodies of his slain countrymen. Greatly to his sorrow, he discovered that many of the dead had hidden under their coats certain charms taken from the idols of their enemies, which they had been forbidden to touch. Since their breaking of this commandment was not necessarily a mortal sin, Judas Machabeus made a collection of silver and sent it to Jerusalem so that sacrifice might be offered up for their sins. This

merciful act of Judas Machabeus proves beyond a doubt that the Jews of old believed in a state after death in which souls had to make satisfaction for their sins, yet from which they could be released by the aid of prayer — in other words, they believed in purgatory.

There is also a passage in the New Testament which refers to the existence of purgatory. It comes from the lips of Our Lord: "But whoever speaks against the Holy Spirit, it will not be forgiven him, either in this world or in the world to come" (Matthew 12:32). The "world to come" means the life after death. So it is reasonable to conclude from these words of Christ that there are some sins for which men make satisfaction after death.

The Church does not discourage the faithful from praying to the poor souls and asking their intercession. It is quite probable that God in His great mercy hears the prayers of the souls in purgatory for those on earth. It is a truth of the Catholic faith that those on earth can help the suffering souls by offering prayers and good works for them.

The Punishments of Hell

The doctrine of hell comes directly from Christ, who came upon earth and suffered and died for the purpose of saving sinners from everlasting damnation. In His description of the last judgment, He foretold that He will condemn the wicked to hell in the following words: "Depart from Me, accursed ones, into the everlasting fire which was prepared for the devil and his angels" (Matthew 25:41). *Those are punished in hell who die in mortal sin; they are deprived of the vision of God and suffer dreadful torments, especially that of fire, for all eternity.*

Christ once compared Himself to a vine, and the members of His Mystical Body to the branches. He said: "If anyone does not abide in Me, he shall be cast outside as the branch and wither [that is, his soul shall lose supernatural life]; and they shall gather them up and cast them into the fire, and they shall burn" (John 15:6). Jesus meant by these words that this soul will be

lost forever. In the parable of Lazarus and Dives, Our Saviour speaks of the dreadful torments of hell.

The sinner who dies unrepentant justly deserves to be separated from God for all eternity. This separation of the soul from its Creator is the greatest punishment of the damned. Although even one mortal sin condemns the unrepentant sinner to hell, justice demands that sins be punished in the measure of their grievousness. Hence some souls must endure more suffering than others.

The Joys of Heaven

The Bible mentions heaven both as a place and as a state. Emphasis is placed upon the state rather than the place in which the blessed find themselves. *Those are rewarded in heaven who die in the state of grace and have been purified in purgatory, if necessary, from all venial sin and all debt of temporal punishment; they see God face to face and share forever in His glory and happiness.*

To be in heaven is to see and to know God as He really is. Seeing and knowing God in all His goodness, power, and glory makes the soul perfectly happy. The blessed in heaven are members of that branch of the communion of saints which is called the Church Triumphant. They share, therefore, in the happiness and glory of Christ, who sits at the right hand of God, the Father Almighty. All souls in heaven are supremely happy. Some are more glorious, however, and know greater joy than others. The state of the saint's glory and happiness depends on the good works he performed on earth. It also depends on the degree in which he believed, trusted, and loved God, and on the faithfulness he showed in obeying the commandments of God and of His Church.

While thinking of heaven, we should always remember this truth: For the just, heaven has its beginning on earth. They have "the peace of God which surpasses all understanding" (Philippians 4:7). They possess the Holy Ghost in their souls with sanctifying grace, and they can receive the body and blood of Our

Saviour in Holy Communion; so they are already united with God. Finally, they live in hope of the bliss of heaven, remembering that "Eye has not seen nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love Him" (I Corinthians 2:9).

Amen — So Be It

The final word of the prayer we have been studying is "Amen." *By the word "Amen," with which we end the Apostles' Creed, is meant "So it is," or "So be it"; the word expresses our firm belief in all the doctrines that the Creed contains.* We begin the Apostles' Creed with the words "I believe," and we mention the great truths of our holy religion. It is, therefore, fitting that we close this beautiful prayer with the word "Amen." By doing so we not only profess that we believe these truths now, but we also promise to believe them as long as we live. "So it is" or "So be it" are words of solemn conviction. This is why the word "Amen" occurs not only at the close of the Apostles' Creed but at the end of most of the prayers and hymns of the Church.

CATECHISM QUESTIONS

183. What are the rewards or punishments appointed for men after the particular judgment?
184. Who are punished in purgatory?
185. Who are punished in hell?
186. Who are rewarded in heaven?
187. What is meant by the word "Amen," with which we end the Apostles' Creed?

NOTEBOOK EXERCISES

1. List the rewards or punishments that are appointed for men after the particular judgment.
2. What account in the Old Testament proves that the Jews of old believed in purgatory?

3. What words of Christ prove that there is a hell? What is the greatest punishment of hell?
4. What is the greatest joy of heaven? In what way do the just enjoy a beginning of heaven here on earth?
5. We end the Apostles' Creed with the word "Amen." What is meant by this word?

THINGS TO DO

1. Write a letter to a friend and explain the doctrine of purgatory.
2. Read in your Bible history the story of the piety of Judas Machabeus in having sacrifice offered for his slain countrymen. Note what is said about praying for the dead.

TEST EXERCISES

A

Complete the following sentences with one word.

Example: The Church, under the guidance of the Holy Spirit, has always taught that there is a *purgatory*

1. The rewards or punishments appointed for men after the particular judgment are heaven, purgatory, or
2. Those are punished for a time in who die in the state of grace but are guilty of venial sin, or have not fully satisfied for the temporal punishment due to their sins.
3. Those are punished in hell who die in sin; they are deprived of the vision of God and suffer dreadful torments, especially that of fire, for all eternity.
4. Those are rewarded in who die in the state of grace and have been purified in purgatory, if necessary, from all venial sin and all debt of temporal punishment; they see God face to face and share forever in His glory and happiness.

5. By the word "Amen," with which we end the Apostles' Creed, is meant "So it is," or "So be it"; the word expresses our firm belief in all the doctrines that the Creed
.....

B

From the list at the right, select the phrase which will make each sentence correct, and write the key letter of that phrase in the proper space (.....) in the left-hand column.

Example: Purgatory is a place or state of punishment; but, unlike that of hell, this punishment (...d...).

- | | |
|--|---|
| 6. The Church does not discourage the faithful from praying to the poor souls and.....(.....). | a. its beginning on earth. |
| 7. The sinner who dies in the state of mortal sin justly deserves to be(.....). | b. asking their intercession. |
| 8. To be in heaven is to see and to know God as.....(.....). | c. He really is. |
| 9. For the just, heaven has(.....). | d. comes to an end. |
| 10. In the parable of Lazarus and Dives, Our Saviour speaks of the(.....). | e. forgiven. |
| | f. dreadful torments of hell. |
| | g. separated from God for all eternity. |

PERFECT SCORE 100

MY SCORE

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